THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME II. NEW YORK, THURSDAY, NOVEMBER 14, 1850. NUMBER 102.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Rev. JOSHUA LEAVITT is *Assistant Editor*.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✳.

During the absence of Dr. Bacon on his foreign tour, his two associates will be exclusively responsible for the course and character of *The Independent*. Dr. Bacon will contribute to the paper from abroad, over his own signature, and arrangements have been made which will supply his temporary lack of service.

Domestic Correspondence.

FROM OUR ILLINOIS CORRESPONDENT.

GALENA, Oct. 25, 1850.

To the Editors of the Independent:

The preliminary survey upon the route of the Galena and Chicago Union Railroad has been carried through to this city, and the survey for location, &c., is to be immediately commenced. The receipts of the portion completed to Elgin are rapidly increasing.

Two young Congregational ministers—Rev. Richard Hall and Rev. Chas. Secombe—recently ordained at New Ipswich, N. H. as missionaries of the A. H. Miss. Society have just passed up the river to their fields of labor in Minnesota, with their wives. Mr. H. is sent to Point Douglass, at the mouth of the St. Croix, and Mr. S. to St. Anthony. Rev. Mr. Neill of St. Paul is publishing some very interesting articles in the *Minnesota Pioneer* on the early voyageurs in Minnesota. The census of the settlement at Pembina (near the British line,) has just been taken. I cut from a Minnesota newspaper the following statement:

"The educational interests of Pembina are not in the most flattering state of prosperity. Their schoolmaster seems to have gone abroad and to have forgotten to return. Out of 1,166 inhabitants, but 26 know how to read and write—15 males and 11 females."

Where is Gov. Slade?

The Synod of Peoria has just closed its annual meeting at Freeport. The most important business was the case of the Ottawa seceders. The facts, so far as I understand them, are as follows: At a meeting of the Ottawa Presbytery some months since, it was voted, on anti-slavery grounds to declare the Presbytery independent of the General Assembly. The Moderator,—being opposed to this action and deeming it unconstitutional, (since the constitution requires the Presbyteries to send commissioners to a General Assembly)—declared the Presbytery adjourned—on the ground that there was not a quorum present. The other party assert that as more than three (the constitutional number) were present, and voted, a quorum was present, and that the quorum was not made any less by an act deemed unconstitutional. They therefore proceeded with business—electing a new Moderator and State Clerk, &c. The former Moderator, being also the Stated Clerk, took the records with him when he declared the Presbytery adjourned—which it is said on the other side he had no right to do. Some members not present at that meeting united with the Moderator and claimed to be the Presbytery of Ottawa, and have since held meetings under that name. So have the other party—and thus there are two Presbyteries claiming the name. The Stated Clerk, however, did not report to Synod at its late meeting the names of those who had voted themselves independent of the General Assembly, (though that action took place, I think, before the last Assembly met, and their names are on the roll of the Presbyteries as published by that Assembly.) One of these brethren complaining of the omission of his name, his complaint and the general subject were referred to a committee. Meanwhile the brethren referred to were declared by the Moderator not entitled to a hearing in Synod, and the other party (increased since the separation by some additions from other Presbyteries,) were recognized as the true Presbytery of Ottawa. On the third day of the session after several reports which were re-committed, and several changes in the committe, a final report was made, and adopted—declaring the separating brethren still members of the (recognized) Presbytery of Ottawa, but not in good and regular standing. A protest was presented maintaining among other points that the Moderator of that Presbytery at the meeting when separation from the Assembly was voted—acted extra-officially in declaring the Presbytery adjourned when more than the constitutional quorum were present. This was replied to, and you will see both documents, I presume, in the *Prairie Herald*. Upon the ecclesiastical law of the case I have no opinion to offer—but the main points of the case seem to be two—(1.) Whether the acts of a majority of the meeting of such a body are the acts of the body, and whether such acts as are deemed unconstitutional take away from such a majority the power of any longer continuing to be a quorum. (2.) Whether such acts destroy the ministerial and ecclesiastical character of the ministers engaged in them. Some persons would probably decide these questions one way—others another. Whether Brinsmade's church in Newark, and members of the Ottawa Presbytery have the right in an independent way, to vote themselves away from the N. S. General Assembly, I will not say. But that Presbyterian ministers, unconvicted of crime, should not be silenced even for "unconstitutional" acts till their acts are regularly passed upon, seems to be a matter of plain and common justice. These brethren were forbidden a hearing until there could be time to decide both that their names *should* have been on the roll (on the theory that they could not by their own act alone separate themselves from Synod and General Assembly,) and also that they are not in good standing. That is to say, they were silenced without regular process until an opportunity could be found to silence them by regular process.

This Synod and also the Presbytery of Galena, which met at the same time, passed the following resolutions upon the fugitive slave law:

"*Resolved*, That it is the sense and feeling of this Synod, that the law for the recovery of fugitive slaves, lately passed in Congress, violates in its spirit and operations the law of benevolence and mercy laid down in the Bible.

"*Resolved*, That in the distress already produced in various parts of the country by this law, and widely spreading, we recognize a vivid and clear illustration of the essential inhumanity of the system of American slavery."

There is some special interest in religion at Freeport. Some converts are numbered among the Methodists, and the Presbyterian church under the care of Rev. John C. Downer shows indications of a refreshing from the presence of the Lord. Yours, G. F. M.

NEW JERSEY BAPTIST STATE CONVENTION.

To the Editors of the Independent:

GENTLEMEN:—I have had occasion in not a few instances, to admire the Catholic spirit of your journal. By its liberal views and comprehensive summaries, it affords an admirable stand point from which one may survey the progress of light and truth in the world, restricted by no sectional or denominational limits. Success to its generous endeavors!

I have just returned from Camden, N. J., where, last week, the New Jersey Baptist State Convention held its annual meeting. The chief design of this body is to aid the feeble churches, and supply the destitute places of our own State. It is composed of delegates from the churches of the several Associations; and thus, in its yearly assembly, every part of the entire State is represented. Of the Baptist denomination in the State, I find there are about 100 churches, with nearly the same number of preachers, and more than 12,000 members. The denomination is decidedly on the increase as to numbers and influence, and the past Conventional year has been one of very general prosperity. During the year 24 churches have received aid from the Convention. In connection with these churches, 1,400 children have been instructed in the Sabbath-schools, 2,812 sermons have been preached, 7,000 pages of tracts distributed, and 92 individuals baptized. The whole amount of labor performed by its missionaries, is equal to the service of one man for nineteen years.

The various religious exercises of the week were almost uniformly of an interesting character. The annual sermon, which was rich in Gospel truth, was preached by Rev. H. V. Jones of Piscataway, from Titus 2: 14. Besides the addresses upon the objects and claims of the Convention, Rev. Dr. Babcock spoke on behalf of the American Sunday-school Union; Rev. Dr. Fairchild for the American Christian Union; Rev. Dr. Malcom for the American Baptist Publishing Society. The claims of the Bible and the Home and Foreign Missionary enterprises were also ably presented.

On behalf of the latter, Rev. Edward Bright, jr. of Boston, appeared, and spoke with special reference to the life and services of the lamented Judson. Thirty years ago, said he, we had one convert in our communion in foreign lands; now we have from 15,000 to 17,000. He stated that 350 converts have been baptized in connection with one mission station (the Sandoway) from January to July of this year. As an illustration of the self-sacrificing devotion of Dr. Judson to the work of evangelizing the heathen, it was mentioned that for his services as interpreter during the English and Burman war, he received the present of between $4,000 and $5,000, and this entire amount he placed at the disposal of the Board for missionary purposes, and though penniless, insisted upon its acceptance. He had also received, upon the exceedingly popular memoir of his second wife, Sarah B. Judson, written by the accomplished, and now desolate widow, Emily C. Judson, the sum of nearly $1,400; this too, he cheerfully laid upon the altar, and died a poor man. "Poor, yet making many rich." In connection with allusions to Dr. Judson, Rev. Mr. Gillette of Philadelphia read, by request, several verses of poetry written by Mrs. Judson, and taught to her children while the husband and father was out upon the sea, where he found his grave. It was entitled "*A Prayer for poor Papa.*" It was a gem of exquisite beauty. I vainly endeavored to secure a copy for *The Independent*, but am happy in being able to announce that it will soon appear in the "*Macedonian.*" Yours, &c., F.

NEW JERSEY, Nov. 4, 1850.

For the Independent.

WESTERN CORRESPONDENCE.

NILES, Mich., Oct. 30, 1850.

Some western men, after spending several weeks in New England, return to their fields of labor, not only reinvigorated but also reinforced for the work of the Lord. The writer, thus blessed, on his westward journey, passed a few days in the thriving city of Oswego, at the recent delightful meeting of the A. B. C. F. M. Refreshed in spirit and incited to new effort in the cause of Jesus, by this Jerusalem convocation of his ministering servants and friends, we came *via* Lewiston, the Falls, Lockport and Buffalo to Detroit, and thence to this place, enjoying the pleasing variety of lake, railroad and canal conveyance, amid the sceneries of water and land, and the wonderful works of nature and of art.

By the superior boats and cars of the Michigan Central R. R. Company, one is carried on his way so rapidly and so pleasantly, that distance and time seem either to be quite annihilated or to be very much beguiled of their tedium, though since the last of September the throng of passengers westward has ofttimes hindered or somewhat deranged the running of the cars. But this road, which already enjoys a high reputation, and which is this week to be opened to Michigan City, Ind., promises to be among the first in the Union, both for convenience and for profit. Another company is now engaged in constructing a road from Michigan City to Chicago, which by next year will convey passengers from the central Road to the garden city. Thence they may go on to Rockford, by the same kind of conveyance, and soon to Galena, on the Missisippi. Ere long the midlink through Canada, or around Lake Erie on the South, will complete the chain from the father of western waters to the eastern seaboard at Boston and New York, and at length at Philadelphia, besides many other places. At the west, other roads are either now in process of construction or in contemplation, which, when finished, will, with those now in use, form channels of communication through the most fertile and prosperous parts. To the philanthropist and the Christian, no less than to the political economist, is this a matter of pleasing interest.

The productions of this country have been most abundant—in aggregate amount never before equaled,—the increase of culture being here taken into the account. Vessels and cars groan under the burdens of grain and flour, eastward bound; other grains, and also meat provisions, will soon be forthcoming. The business and profits of trade brighten the countenance and loosen the purse. With increased liberality, we may hope that the institutions of education and religion will be sustained. While in this beautiful village the ordinances of the Gospel are enjoyed in good—and some of them—tasteful houses of worship, a renewed and augmented interest is felt in district school education (which may, ere long, eventuate in something like the Boston plan of schools), and a high school or seminary for young ladies is now being opened under the auspices of a lady of experience from the East.

The state of religious feeling, both here and in all this region, is, alas! too low; but it is hoped that the transition from the severe sickness of the country, very unusual in degree, to health and active pursuits, will be made the occasion of a return to religious devotion. These judgments and the gloom that has overcast the public mind by the passage of the infamous Fugitive-Slave bill, while they have moved all good Christian people to supplicate the interposition of Heaven, have caused the inhabitants, somewhat generally, to "learn righteousness"—to *distinguish* between the *right* and *wrong* of a case, so palpable as this to the common sense and reason of men. It is with great pleasure that we see the indignation of the West at such a monstrous wrong, even more than equaled by the demonstrations at the East. With one consent let the whole North utter an unmistakable demand for a repeal of this law, or at least for essential modifications of it, and then her citizens will soon breathe more freely.

May this indignation, and the frequent appeals and petitions to righteous Heaven, and the prayers for the afflicted among us, and for the sanctification of all these events and dealings to the spiritual and eternal good of the people, prepare the way for fervent, prevailing supplication, for a general outpouring of the Holy Spirit! More of a spirit of prayer has been apparent here of late, and especially in the Congregational church of this place. This has been increased by the occurrence and exercises of the installation of Rev. Erastus Colton as pastor over said church, which event took place on Wednesday evening, the 23d inst. The Rev. Mr. McMath, of Otsego, opened the services by reading from the Scriptures and prayer; Rev. Mr. Kitchel, of Detroit, preached the sermon, from Ex. 32: 35, "Because they made the calf, which Aaron made;" and also gave the right-hand of fellowship, after the offering of the installing prayer by Rev. Mr. Bryant, of Niles. Rev. Mr. Kedzie, of Kalamazoo, gave the charge to the pastor, and Rev. Mr. Rouse, of Edwardsburg, that to the people.

It is just to say that the sermon was no common-place production, as the profound attention of a large audience for over an hour testified. The community of minister and people in responsibility, from a community of act, was the first thought drawn from the text; and next, or rather as associated with this, the reciprocal influence of pastor and people on each other by mutual impartations of character, so that if before diverse, the two afterwards occupied positions lying somewhere between the previous extremes, if they were not actually molded mutually into the same. While the minister made his personal, intellectual and spiritual impress on the people, they in turn affected him in various ways, either lowering or elevating him in traits, attainments and piety. The impress of the minister on the people visibly on earth, as instanced in the long New England ministries of fifty or a hundred years ago, was happily traced in its consequences into the heavenly state, where the spiritual paternity, from Paul and other faithful ministers, down through the generations of mankind to the end of the world, would be recognized—involving the recognition of friends in heaven, and of pastor and people. The thoughts as presented were vivid and impressive.

The seriousness of the audience was prolonged by the charge to the pastor on "spiritual apprehensiveness," and by the subsequent exercises. The savor of this whole spiritual repast will not soon lose its delightful fragrance. E. C.

For the Independent.

THOUGHTS ON CHRISTIAN BENEVOLENCE.

In a former article under this title mention was made of the importance of the lesser charities of life—that is, of those charities which bring relief rather to the wants and troubles of the body than to those of the soul. The neglect of them by Christians was noticed, with some of the causes of this neglect—their simplicity and commonness; the absence of romance and of the excitement which publicity kindles; and the greater necessities of the soul, by which they seem to be overshadowed.

That we may see the correctness of these suggestions more clearly, let us examine the teachings of Scripture. It is surprising to find how much Jesus has said concerning these lesser forms of benevolence, and how earnestly he has commanded his followers to relieve the bodies of men, to lighten the burdens of physical suffering and the discomforts of the present life. See what he has taught us by his own example. Although he came on earth to accomplish a purely spiritual end; although his grand object was to atone for human guilt upon the cross, yet his whole history from its beginning, is crowded and bright with his daily acts of love. He was willing to bear his own privations, for he came to be a man of sorrows and acquainted with grief. He would not put forth his miraculous power to save himself from dying of hunger in the wilderness. But the moment he had come from that scene of his temptation, and begun the work of his ministry, we are told that he "went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom of God, and healing all manner of sickness and all manner of disease among the people." He seemed to rejoice in fulfilling that which was spoken of him by the prophet, "Himself took our iniquities, and bare our sicknesses." How constantly we read in his life such records as these: "And they brought great multitudes of sick unto him, and he healed them all." "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." He did not think that he was turning aside from his great work of redeeming a world, even though he spent much of his time in such charities as these; and, looking only at his life, we might have said that he had no other object than to relieve the temporal distresses of men. He was tenderly considerate even of so unspiritual a matter as the want of food: and when the multitude had been listening to his words of grace, he thought the mighty miracle by which he fed them a fit conclusion of his spiritual teachings; "and he said to his disciples, I have compassion on the multitude, because they continue with me now these three days and have nothing to eat; and I will not send them away fasting, lest they faint by the way." And his example shows us that we may exemplify the spirit of Christ in feeding the hungry, and ministering to the wants of the poor, as in sending the Gospel to them that have it not.

Christ has taught us expressly that we may not neglect this branch of benevolence. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." "Ye ought," says Paul, "to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Notice his instructions to his followers as to the manner in which they should work for him. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure all diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he commanded them, As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick; cleanse the lepers; raise the dead; cast out devils; freely ye have received, freely give." And we cannot doubt that this first Christian mission—this first sending forth his disciples into the world to labor for Christ—was designed to be a model for all coming time; differing only in the fact that miraculous power was confined to the apostolic age; but unchanging in the requirement of these deeds of love. We cannot doubt, in view of the teachings of Jesus, that the second great commandment is as binding as the first; nor that humanity is as necessary to Christian character as faith or prayer. And an apostle has told us that it is as truly a part of pure religion and undefiled before God, to visit the fatherless and widows in their afflictions, as to keep ourselves unspotted from the world.

Observe also what Jesus has told us of the judgment day, and the principles on which its determinations will be founded. He represents the characters of men as being tried there, not by their inward feelings, not by their pious emotions, not by their professions of love to him (of course not implying that these are unimportant); but by the fruits of their inward piety, and the manner in which their professions were visibly acted out. And it would seem as though we could not read that description and not feel that the church of Christ has made a sad mistake in neglecting too much these lesser charities of life. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—and why? Not because of their fiery zeal, their devotional excitements; nor yet because of their grand schemes for converting the world; but because the Spirit of Jesus was acted out in those little things which were not, and could not be done to be seen of men, and which could not be persevered in unless the heart bore enshrined within it the image of Christ; "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And when he pronounces upon them that stand on his left hand the sentence of everlasting banishment from his presence, the reason given is: "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? And he shall answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Let us now consider the question which naturally suggests itself, What is the reason why so much stress is laid upon the benevolence which does no more than relieve the temporal distresses of men? The great reason is, that the real spirit and object of Christianity may be thereby made visible, so that men cannot help seeing it if they would. And in order to this, our benevolence is required in such ways that it may be seen and felt, even by the most degraded, to be tangible and real. The principle seems to be the same as that on which the Mosaic dispensation was founded. God established that in pity for the ignorance and blindness of men, and put the great spiritual truths of religion into material and visible form, so that, beginning at the seen, they might be led upward to the unseen, and their minds be gradually raised, until they could begin to comprehend the things of the invisible God. Thus the tribes of Israel were gathered together, and set apart from all nations; forbidden to mingle with them; and bound to one another by many ties, which would also restrain them from any intercourse with others, in order that the world might learn to understand this spiritual idea—that the people of God must be a peculiar people—that they must differ from the world, and be wholly sacred to the Lord. Thus also the tabernacle was hedged about with such holy influences, and such a sense of God's presence; and within was the most holy place, never to be entered but by the high-priest, and by him but once a year, and then only with the most solemn rites, and the shedding of blood, that men might feel the awful sacredness of the Most High, and never forget that the Lord whom they served was a holy God. And what system of teaching could be more fitted to a people brought up amid the debasing idolatries of Egypt, and ignorant of all spiritual truth? And to this end were all the ceremonial purifications that were unceasingly required under the Mosaic law, and the almost endless distinctions between clean and unclean, to make plain the lesson that God is pleased only with the pure, and can be served only with that which is clean. Thus, too, the sacrifices were established, in order to teach the world that greatest truth of all for a sinful race, that we cannot atone for our own transgressions—that there must be a shedding of blood—and to prepare the minds of men for the advent of the Lamb of God; that when he should come they might see the real nature of his mission, and understand the true object of his death. Religious truth was put into material forms; it was made visible; it was associated with things that could be seen and handled; and thus, from the lowest materialism and degradation into which the world had fallen, the minds of men were trained for the coming of the Messiah, and for the reception of that spiritual doctrine he proclaimed, "The kingdom of God is within you."

And so Christ would seem to have acted upon the same principle, and made use of the same wisdom. The heathen world was hardly capable of appreciating the spiritual blessings which were to be found in the Gospel. It would, in many cases, be of little use to tell a man of heaven, who knew not but that his end should be as the brutes that perish. Of what avail would it be to speak of the salvation of the soul to a people so degraded as hardly to know that they had a soul? or to talk of faith and love, regeneration and holiness, to those whose very mind and conscience was defiled, and in whom even the sense of right and wrong was almost blotted out? What desire for treasure in heaven could be kindled in minds that were never wont to look beyond the passing day? One who came to tell them of hidden joys, and peace that nothing outward could disturb; of the beauty and gladness of a walk with God, and of a paradise beyond the grave, whose brightest pleasure is its freedom from sin, would seem as one that mocked; he would win no confidence; he would secure no attention. What did the heathen care for those things which he could not understand, or for blessings which he must die to gain?

The design of Jesus was that something should be set before him which he *could* understand, and thus to secure his confidence and attention by a benevolence which he could not fail to appreciate. He knew nothing of the life to come; but he did know something of the life that now is—its wants, its sorrows, its sicknesses, were a reality ever present to his mind. He was in the dark as to the wants of the soul; but he did understand and feel the wants of the body. Therefore it was that Jesus bade his disciples go forth on their mission, and feed the hungry, clothe the naked, heal the sick, and raise the dead, and give these blessings of the present life as freely as themselves had received the grace of God. The heathen might spurn them away when they asked him to believe in Christ for the salvation of his soul; but when they came to his dwelling, and, without reward, put sickness to flight, or raised up even from a death-bed some one whom he loved, and told him that they did this from their love to Christ, and from their desire to do him good, he could understand such benevolence, and was prepared to believe that they who had done him good for this life could also bring him benefits for the life to come. They could gain his confidence at once, and lead him from the mercies of God which they had brought him up to, those richer mercies that distill from the cross, and make him willing to take that balm which can heal the deeper malady of the soul. And thus these lesser charities opened a channel by which the spiritual truths of the Gospel might flow into the heathen's heart; and by receiving these benefits of the present life he learned to know what the spirit of Christianity is, and to trust it, and was prepared to believe its disciples when they unfolded the higher lessons of Christ, and told him of the dangers and the hopes of that part of his being which cannot die. Surely there was reason enough in all this why Jesus should send forth his disciples both to preach the kingdom of God and to heal the sick.

And the conclusion suggests itself, that there is reason also why the church should follow the same example at the present day. It needs to recommend itself to the minds of men in the same manner. It needs to make its way in the world by the like manifestations of its benevolence in visible things. It could hardly have any greater element of power, and perhaps nothing could give it a mightier or a more pervading influence. The world fails now, as much as it did in the time of the apostles, to appreciate the spiritual truths and the hidden blessings of Christianity—if not because it cannot understand them, yet because it will not; and the willful blindness of men, and the hardness of their hearts, must be overcome, as it was then, by the sight of those deeds of mercy which they cannot fail to understand. They can feel the power of that love which seeks out the poor and the starving, and gives them help, which provides a home for the fatherless, and tells the widow in her loneliness that she shall not want. The world believes in such benevolence as this; it feels that this is the image of the goodness of Him whose tender mercies are over all his works. And if the church were distinguished for its every day benevolence, if the world were accustomed to see Christians relieving the temporal sorrows of men, as a thing of course, as being as much a part of the Christian life as prayer itself; if the reproach, that the members of the church are often excelled in kindness of heart and in the consistent practice of the lesser charities by men of the world, were an untruth too monstrous even to be imagined; if in every home of poverty a Christian were found bringing relief, and a Christian watching as an angel of mercy beside every bed of the sick and dying poor—then no man would dare to doubt, and no man could doubt if he would, that the religion which prompted them to deeds like these was the religion of God. It would fill this earth with too much of the atmosphere of heaven to leave any uncertainty as to whence it came.

But this is a duty which cannot be done, and these are results which cannot be secured by the church in its collective capacity. Here, if anywhere in the whole range of Christian duty, is the greatest burden of individual responsibility. It is not a public, but a private duty. We must do it each one for ourselves. We shall need for its performance very much of the spirit of Christ, and our daily companionship must be with him. Here, more than in anything else, we shall grow weary in well-doing, unless we keep his example ever before us. But it must be done, or the religion we profess will fail to have its proper influence and its proper honor among men. We must no more neglect the temporal wants of men, in our zeal for their spiritual welfare, than Jesus did. It may be the hardest part of Christian duty. More than any other, it may cost us much time, and labor, and care, much discipline of the heart, much self-denial and sacrifice; but will not the work be its own rich reward? and will not all it has cost us be paid for and forgotten when we hear those welcome words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me?"

WM.

For the Independent.

ONLY LOOK AT ME.

George Cruikshank, the prince of wood engravers, the modern Hogarth who moralizes eloquently with the graver, has a capital sketch in which a favorite if not spoiled child is introduced. Admiring parents, relatives and friends, are surrounding a table which is attractively covered with a dessert. The youngster is upon the table, amidst the wine and fruit, and reveling in enjoyment, exclaims:

"*Ony nook a me!*"

A London daily paper contains a letter from this city, dated Sept. 28th, in which the *Lindiamania* is described for the edification of John Bull. The writer concludes the description with the following string of interrogations, the reading of which called up the idea of Cruikshank's child challenging admiration. Thus the American correspondent in the London paper:

"*What do you think of us now?* Do we love music or not? Can we appreciate excellence in art, or no? She is expected back in a few days, and her triumphs will surely recommence."

It is easy to conceive what a Britisher might "think of us now." He might say, 'You are thinking more of yourselves than of Art, or the artist: you are manifestly acting a part before Europe, and thinking of your acting, rather than penetrated by deep feeling, which is not clamorous and demonstrative.'

"Music hath charms to soothe the savage breast;" and as the most ignorant and prejudiced of Englishmen would not conceive of the solid men of Boston, or of the merchants and people of this great city, as beings less impressible than savages, the questions are as impertinent to John Bull as they are indicative of morbid consciousness on the part of the questioner.

In truth, as Fennimore Cooper has said, this constant reference to European and British opinion is an American weakness, which it is quite time to abandon. *Punch* has already good humoredly presented us, pictorially, as crowning Queen Jenny, and performing profound *koo-too* at her footstool. Ere long, we shall have him placing young Jonathan on a drawing-room table, exclaiming to a company of European guests—

"Only look at me."

VERY NICE.

Foreign Correspondence.

FROM OUR PEDESTRIAN CORRESPONDENT.

ENGLAND, Sept., 1850.

Before I left New York last winter, there was a deep interest in many minds in the condition of our vagrant children through the city. Mr. Matsell's matter-of-fact statement of terrible realities among us, had thrilled many a heart; and numerous plans were proposed for saving some of those *ten thousand children*, who were growing up ruffians and prostitutes. I presume very many struck upon similar plans, without any communication on the subject.

I was much interested in the subject at the time, and collected quite a number of the reports of the Massachusetts institutions for vagrant children, with the intention of, in some way, bringing the matter before the public. There was one plan, especially, much discussed by some in private, for an institution similar to the Massachusetts Reform School; but the subject was dropped, and, as far as I know, nothing was done in public or private, for any institution for vagrant children.

The impression has strengthened with me, since I have been abroad, that New York needs such an institution. There is nothing in European cities, (unless it may be Liverpool and some of the Irish), *seen by the public*, which equals in wretchedness what one witnesses all the while in our great city. It is true this misery with us is mostly foreign; yet it none the less deserves our aid, and is none the less affecting our commonwealth. In New York, besides, there are fewer efforts for that class I am speaking of, than in some of the European cities. In London and suburbs alone, there are no less than 95 Ragged Schools;—the majority of them open during the week, as well as on Sunday; where these vagrant children are fed and partly clothed, and taught, either in the day or the evening. Connected with many of them, are "Industrial Classes," as they are called, in which young men are instructed in the trades during the evening. I know of but one "Ragged School" in New York; and this has not received support enough to enable it to clothe or feed the children; and it is also open only upon Sunday.

The number of children attending these schools of London is over ten thousand. And to those who know anything of the laborious, thankless task of teaching them, it may show something of London charity, to state, that nearly *fourteen hundred* unpaid teachers are labouring among them!

Among the institutions of charity in London, there is one connected with the Bethlehem Hospital for Insane, which would be well worthy of careful examination, if any institution of the kind mentioned above were proposed in New York. It is called the "House of Occupations," and is designed solely for vagrant children. The plan is, to take these children when quite young, train them to some trade, give them the elements of an education, and then put them out with masters, or in some other way, in service. Fortunately for their plan, they are connected with an immense hospital, which requires work in almost every trade; and labor which would be otherwise all thrown away here in England, where no such institutions are allowed to compete with regular workmen, is here profitably employed within the institution. The boys bake, and brew, and do tailoring and other business, for the hospital and themselves; and besides, are placed at some branches which are of no direct use to their employers. I was shown through several of the workshops by the superintendent: and certainly all the boys had the appearance of willing, industrious workers. In the court, in the centre of the buildings, was a full-sized brig of small tonnage, fastened into the ground. On this they exercised and practised themselves in handling the various "gear" of a vessel; for it seems the majority of them are destined for the navy; and several of the trades taught here have particular reference to that. The school-room was remarkably neat and convenient, and the teacher seemed a man earnest in his business. The plan adopted by the managers in regard to the school, is to place each boy in it a certain length of time, until he shall have acquired the elements of an education; and then to send him to the workshops, to learn whatever trade he may prefer. After this, he will only attend the school classes occasionally. If any boys are found with a remarkable taste for study, they are allowed to remain in the school much longer. There is a chapel, also, attached to the institution, where prayers are read a certain number of times in the week, and religious services are held on Sunday.

The arrangements seem, from a brief account of them, to be quite complete. Yet, on the whole, I was not satisfied with the institution. The great object of it all is, evidently, to train apprentices for the navy. The boys are taught to look upon a sailor's business as the best they can choose for life. Indeed, it is made an object of emulation; and I could see, from the eagerness with which they pressed around the superintendent to ask who were appointed to certain ships, that they were quite as much pleased with the idea of "going to sea," as most boys would be. With this as the great "idea" of the education, a kind of reckless, worldly influence seemed to have sprung up within the institution. I thought I could see the effect of it on the boys. They were quick and bright enough, but they did not appear as if any strong moral control were over them, from any source. The superintendent, too, was a man well enough able to push them through the workshops, and fit them for being sailors, but very poorly qualified to fit them for life. Their whole idea, too, there, of religion, was so *mechanical!* I asked one of the officers something about the religious influence over the boys; and he replied, in very much the same way as if I had asked about their allowance of bread and beer,—"Oh, that was all attended to, of course. They had a chaplain with a regular salary, and prayers twice a-day frequently, and services on Sunday."

Of course there can be no objection to the forming of apprentice-schools for the navy; but it may be doubted whether this kind of charity-schools had better be used for that purpose, and whether such use in this case was at all in accordance with the original plan of those who contributed to the fund.

On the whole, throughout this department I did not find the serious, earnest tone I had expected. It might be forming good sailors; but it was not such an institution as I had expected that to be which was receiving the vagabond and the homeless, and training them to be good citizens and Christian men. In looking over the volume of reports, some rather significant facts struck my attention. The expenses for teachers' salaries, &c. amounted to £185. Turning a little farther on, I found the expenses for beer, malt, labor, &c., were £196; or about *fifty-five dollars* more for beer than education! Perhaps, as a comment on this, may be mentioned the report, at the close, of a remarkably honest examining committee apparently, who had examined the school in the various common studies, and who complained of a decided deficiency in them. And the result is, it is stated in a note, that another teacher has been appointed.

The girls' department is much better managed. The object with them is to give them a thorough training for service, and a good, common school education. "They could not think," the matron said, "of educating them for trades, when these were already so overcrowded in England with starving women. They would rather give them an humbler and surer place—as thorough servants." All the common kinds of housework are taught them, together with the finer needle-work and embroidery; so that they can support themselves with that, in case of need. Though they were, most of them, girls gathered from the lowest haunts of vice and destitution in this great city, they seemed, under the influence of their kind and careful government, very modest and intelligent; and, judging from the appearance of every part of the building, they must have been most active housekeepers. The matron told me she hoped one of the next great steps with this institution, would be to provide means of emigration for these girls. And any one who knows anything of the overcrowding of women in these English cities, and the painful poverty and terrible crime which result from it, might well join with her in the hope.

I have spoken, perhaps, too much of the defects of the institution. I would not for one instant seem to depreciate the noble idea which lies at its basis, and which filled the minds of those who first planned it. They designed to provide the friendless and the destitute with an education and a home. They expended large sums to construct a commodious building, and to procure manifold conveniences and comforts; sums, too, which were saved, often, from hard-earned money. Two hundred boys and girls are here collected from the very refuse and drainings of London; they are placed here in those years when children are most exposed to polluting influence, and when the bitterest lessons of suffering and crime are usually learned; an excellent course of education and training is marked out for them; and they are treated, on the whole, in a free and generous way. Whatever may be the defects of the institution now, they did not belong to the plan. It is, if we consider it all, a noble effort, and worthy of London charity. C. L.

BY OUR ENGLISH CORRESPONDENT.

ENGLISH CRIME.

ENGLAND, Oct. 17, 1850.

The public press and the public mind is chiefly engaged by several great crimes recently perpetrated. The murder of the Rev. G. E. Hollest, at the village of Frimley, in Surrey, has caused something like a panic throughout the land, and great excitement in the Southern counties. On the 13th three suspected persons were brought up for examination at Guildford; special reporters from the London press were present, and one of them thus describes the state of feeling:

"A very large number of farmers and others from all parts of the country came into the borough at an early hour, and so great has been the feeling of horror occasioned through Surrey and the adjoining county of Hants by the commission of the dreadful crime, that the ordinary conversation on business matters was almost suspended, and little was heard save inquiries on the subject of the murder and the amount of criminatory evidence likely to be produced against the accused parties."

The evidence adduced went to fix the presence of the accused in the locality, and upon one of them was found a copper coin, or rather token, which is remembered as having been among some copper money received in subscriptions by Mrs. Hollest. Shortly after being remanded to prison one of the accused desired to see the Governor, and upon seeing him made a full statement of all the circumstances connected with the dreadful affair. He states that there was no thought of violence; that the pistol was taken merely to intimidate. This had been the general belief before, and the case had been referred to at a peace meeting at Bristol as confirming the views of non-resistants.

Within a few years whole libraries have been written on the subject of crime, and the means of repression. It is scarcely possible to take down a volume of any of our Reviews without opening upon an article on "Crime," or "Secondary Punishment," "Transportation and the Convict System," and a host of related subjects. With our best weekly papers the *Spectator*, the *Examiner*, the *Nonconformist*, these are standing topics. The non-political literature, magazines, and the writings of the Dickens school of philanthropists enter largely upon these subjects. The daily press has not only dealt with special facts, but prosecuted costly general inquiries. The obscure depths of London criminal life have been sounded. The rural districts have been visited by special commissioners on the part of the press, and the combined influence of ignorance, poverty, and the game laws in the creation of a criminal class, has been plainly brought out.

A series of admirably written articles on the English prisons appeared some time since in the *Daily News*; prepared upon personal inspection, it is understood, by Mr. Hepworth Dixon, the last biographer of Howard. Mr. Fletcher and Mr. Nelson, laborious and philosophic statisticians, have studied the subject, and given the world the results. Prison inspectors have reported: Prison Chaplains have written, and have been copiously reviewed: members of Parliament have labored, and chief among these Mr. C. Pearson, the recently resigned member for Southwark, whose Committee entered largely into the subject, and reported at the end of the last session.

A general view brings out with some degree of distinctness, a criminal population which may be discriminated into three classes, having more or less of a permanent character. There are the thieves and burglars by profession, to a great extent born and nurtured in crime, in vast London, and other great towns: these constitute something like a permanent garrison,—a society within society, carrying on perpetual war with it. The great and self-denying labors of London philanthropists, particularly in connection with the Ragged Schools, have thrown great light into these dark depths: thousands of poor children are discovered existing under circumstances almost necessitating a criminal life. Next we have what might be called a nomadic class, made up of vagrants, mendicants, "tramps," hawkers or pretended hawkers of small wares, who live by mendicancy and plunder, and who prefer the vagabond life. This class gives universal trouble to our public functionaries, and is one of the difficulties of the Home office, of the Poor Law commissioners, and of the magistrates and the boards of guardians in the towns and cities. The third class is one to be looked upon with deep pity and the liveliest concern;—the ignorant, half-employed, and ill-fed agricultural laborer:—with property around him; with wild animals called "property," and strictly preserved; with few corrective influences acting upon him, and with the pestilent beer shop at which to congregate, it cannot be a matter of surprise that poaching and small thefts bring many young agricultural laborers to our county prisons and into the criminal class.

The very great attention given to these subjects, the great extension of a police system, and the more advanced state of the public mind, taken in connection with the occasional occurrence of some great offenses, favors the opinion that there is an increase of crime. But it is hoped and believed that

tory of the various branches of theology in German writers, without being struck with the meagreness of the English list. Such men as Neander mourned over the want of the practical in the German character and theology, yet his favorite English authors were those who most resembled the German. It is to be feared that he did not use his great name and influence in effecting that revolution which German literature and modes of thinking so urgently need. Much of the ill effects of De Wette's views might have been prevented, if he had made himself at home in the practical, wholesome, objective and yet profound writers in English literature.

"Fourth. The dead orthodoxy which prevailed in the German churches so extensively in the latter part of the eighteenth and in the beginning of the nineteenth century, was fitted to damp all generous aspiration, to destroy all influences favorable to a vital, orthodox piety. Nothing could have been more artfully adapted to disgust ingenuous young men with creeds and confessions. The professed defenders of biblical truth betrayed a frigid indifference. The church service was gone through with as an empty formality, in some instances as a prelude to a theatrical performance. Rationalism, bad as it was, was preferable to this twice-dead orthodoxy. It had learning, zeal, honesty, which orthodoxy often had not. At the door of this cold, stiff Lutheranism, is to be laid much of the evil of the rationalism of later times, and of the vulgar infidelity of the present day. The staid, precise, passionless formalists of the eighteenth century failed of course to commend vital Christianity to the people. The various forms of rationalism to which they gave birth, were powerless of good, where they were not positively pernicious. The consequences are, the socialism, the low democracy, the godless Hegelianism, the infinite confusion of Germany as it now is. Which was most in fault, the sapless orthodoxy, or the icy rationalism, it would be hard to decide. At all events, the various phases which rationalism has assumed, and the various partial reactions from it, have revealed the sad effects of the dead forms which oppressed the country of the Reformation fifty years ago. No party has wholly escaped from its contaminating touch. Individuals of evangelical views and of eminent piety have not been able to keep themselves wholly clear from the contagion."

The Independent.

NEW YORK, THURSDAY, NOV. 14.

ROMANISM, vs. PROTESTANTISM.

The Right Reverend and Venerable, the Archbishop of New York, proclaims *ex cathedra* that Protestantism is declining; that the body which represents its principle is breaking into all manner of sects and fragments, that some are going from it to Rationalism and avowed Infidelity, and others are returning to the Catholic doctrine, and that the end of Protestantism draweth nigh; while amidst this confusion and jangle of sects, the Catholic Church stands majestic and serene, with its Orders and Hierarchies and its two hundred millions of obedient subjects, awaiting the return of the repentant nations to their allegiance to it. It is a very rose-colored view of the state and prospects of Holy Mother, which opens before the Reverend Father John Hughes, from the summit of the Archiepiscopate. It is astonishing how the Protestant bodies have dwindled before him, as he has climbed the ascents of ecclesiastical dignity. They would almost cease to be visible, if he should come to the Popedom.

Is it *true* that Protestantism declines, and that Romanism gains, as Dr. Hughes—according to the report of his Sunday-evening Lecture, in the *Tribune*—would have us believe? If it be so, we have at least as much interest in knowing it as he has; but the day has not yet come when the word of a Prelate is our necessary law of belief and of practice. Sovereigns are plenty in this country; and an Editor, with reason on his side, might question the Pope.

What is "Protestantism?" Dr. Hughes confesses his inability to define it. He laments that no one of its eloquent advocates has given its definition. But he says, "as a general thing, that a Protestant protests against the Catholic Church, protests against all human authority, and assumes to read the Bible, and take such impressions as are made upon his mind for the religion of Christ." Fairly stated, for the occasion. It would scarcely be wise to repeat the statement too often before the congregation of St. Patrick's, lest it should commend itself too much, in spite of the slur at 'impressions' which ends it. Let us assume it for the time, as correct and sufficient, and see if Protestantism of this sort is likely to decline. Is it true that there are fewer now, or that they are less influential now than they were forty, a hundred, two hundred years ago, who protest against the Romish Communion? who can in no wise accept it as the meek and saintly Spouse of Christ? to whom it is just a human organization, built up too often by fraud and violence, adapted to minister to pride and selfishness, and to stand between the Soul and its Saviour? Assuredly it is not true.

It is true, undoubtedly, that the subjects of this great Romish Corporation are differently distributed over the earth, as compared with the Past; that more are in this country, and in other free Protestant countries, than of old—being naturally attracted hither by the manifold civil and social advantages which Protestantism has produced, and which may be gained by the change. It is true that in some sections of the English Episcopal Church, and of the kindred body in this country, those who have long held Romish doctrine, are inclined to identify themselves with the Romish Communion; and that this doctrine has made some proselytes in recent years, advancing with stealthy step under the form of 'true Church-principles,' 'the revived Catholic Verity.' It is true that among all bodies of Christians, there has been a passing away of the natural and embittered hatred with which our Fathers regarded the Power that had pursued them; that had broken the faithful on racks and wheels, had burned them at the stake, and had made them inscribe their sad "How long, O Lord!" on dungeon walls all over Europe. The first intense and inevitable heat of resistance has gradually subsided. And there is now, among Christians of every name, the disposition to feel that some good men are in the Romish body; that it has treasures of pious example and of Christian knowledge, which we may accept; and that it is possible to hold the faith and maintain the spirit of Christ, beneath the shadow and chill of its forms. There is even, in some quarters, a feeling that its ecclesiastic and adorative system is fitted to the appetencies of the Southern European mind; and may retain a permanent hold there, and on the kindred nations to which it shall extend. But that in the great aggregate of the original Protestant Community, there is any less broad and decisive protest against the Romish Corporation than there formerly was, that there is any more disposition to receive the Tridentine articles as a just exposition of the system of Christ, that there is any more willingness to accept Dr. Hughes and the gentlemen of his class as the authorized and only legates of God for the pardon of human sin—is one of the wildest notions that ever entered the brain of an Archbishop. The ripples which he takes to be tidal waves, will have broken in an hour. The great depths of the Protestant Christian Community are stirred by no attractions that lift them toward St. Peter's.

Is it true that there is any less disposition than of old among Protestant nations to take the Bible, and to apply it, as the alone Rule of faith and of action? Not a particle.

It is true, perhaps, that the advantages of Church Communion, and of the fellowship of Christians, are appreciated more highly than of old, among Protestants; and that the intelligent Christian is ready to hold his own opinion in greater deference to the judgments and convictions of others, and to impart his belief to them not as an authority but as a help to their conclusions. We certainly wish that this were so; and are ready to hope that in some sections of the Church it is, and is to be so. It is true, too, that the light which is shed on the Scriptures by the writings of their earlier expositors is now valued more highly, as it is seen more widely, than it has been at many other times since the era of Luther; that men are more diligent in gathering the hints of old opinion and tradition; and in seeking to sift from the fragments of the lore of the primitive Christian ages, the suggestions which are of permanent beauty and use. And it is true, unquestionably, that the conviction of the presence and aid of God's Spirit, to enlighten and direct the mind that is inquiring for the knowledge of the Truth, to lead it into all the mysteries of that Truth, and to open broadly before it the System of God—is felt by Protestant Christians with constantly increasing depth and power. They do not rely, as they have sometimes been in too much danger of relying, on the bare and literal first 'impression' received from the Scriptures. They seek, with an earnestness which we cannot but hope increases yearly, for such an exaltation and illumination of the powers of the Soul, through the sublime interworking with them of the Divine Spirit, that they shall be able to look more widely over the truth, to search it more deeply, and to comprehend more perfectly its height and vastness. But that intelligent Protestants are any more likely than of old to throw aside their Bibles and ask what the Romish Communion has taught, that they feel in such straits for a definite Faith as to be ready to rush to the two hundred folios of the Fathers in search of it, that there is any the slightest disposition among them to leave the oracles of God,—as Moses, David, Isaiah, John, Paul, Luke, Peter, James, have harmoniously given them,—and turn for spiritual guidance to the Decrees that have been pressed through frightened or bigoted Convocations, by bribery or by force, by priestly stratagem or by imperial authority—it is the merest whimsey of a man whose desire that it may be so is too strong for his judgment.

On the other hand;—the disposition among Protestant Communities is more and more with every year, toward reliance on the Bible, alone, as authority. The conviction gains strength among them that *this* is the Wisdom and the Power of God; that through this, and not through any organization and machinery, through *this*, in distinction from all human instructions, mankind are to be saved. It is under the heat of this conviction, that creeds and catechisms are losing the authority that once pertained to them; are coming to be valued, as useful media through which to examine the system of the Scriptures, but not to be bowed to, as the authorized and sufficient expositions of the Truth. It is under the steadily increasing pressure of this conviction that Bibles are sent broadcast over the earth; that societies are maintained, for this purpose merely; and that presses are driven with the utmost force and constancy of steam, to scatter these leaves of life and healing. The thousands of missionaries in this land and in heathen lands, proclaiming a Gospel and a Saviour for individual souls,—the Christian Literature which bears in its grasp the truths of the Scriptures, and whose books and tracts now fly like carrier-birds over all seas and shores,—the Bibles themselves, reprinted by Protestant hands in scores of languages, and made familiar as light and air wherever the foot of the missionary has passed—they all testify that never was the mind of the Protestant world more thoroughly alive than it now is, to the authority and sufficiency of the Divine Revelation. The smallest real tendency toward leaving this for the Romish traditions, is felt but by those who have never considered or have never accepted it—who have been Protestant but in name—or else by those who have perplexed themselves with purely scholastic study, till in their bewilderment they have lost sight of the harmonious majesty and verity of the Scriptures.

And now shall we cast the horoscope of Romanism and of Protestantism? The example of Dr. Hughes may so far be accepted.

It is the Protestant doctrine—and when the Romish advocates dare to argue against it, it is definite enough to them—that Man, as personal and free, is individually responsible to God his Creator; that God has given to him the Revelation of Himself, and of his method for Salvation, in the Scriptures, which are His word; that he is to take these—with whatever aids of Church communion, of public and stated religious ordinances, may be gathered about them—and to seek, through Christ, for redemption and renewal; that HE is responsible, and HIM God addresses, and HE is to be judged. This was the doctrine that flamed like a star on the brow of the Reformation. It shot a strange and thrilling force into the souls of Luther and of Calvin. It spread from them throughout the nations that were strongest of mind and most fearless of will. It gave the spring to New England colonization. It has covered the lands across which it has passed with Churches, but not with Cathedrals; with assemblies for the study of the Truth and for worship, but not with theatrical parades and spectacles. It has scattered the principles of God's truth, intelligently loved, throughout families and hamlets, and all circles of intercourse. It has blossomed out, through these, into Literatures pure and exalting. It has erected itself into permanent and visible results, of public beneficence and piety. It has modified Governments and made them freer:—showing that governments are for man, not man for governments, and making it felt that the soul is more noble than these machineries. It has come to its results in public prosperity and progress; in the institutions of civil and national freedom; in the accumulation and general distribution of property; in the education of the masses; in general social purity, and in established morality. England, Scotland, this Country, with their freedom, their intelligence, their general prosperity and thrift, their vast advances in all social well-being, are the exponents of this Doctrine; as their history has been its steady development.

It is the doctrine of Romanism, that the Corporation of Romish officers and doctors, whose head is the Pope, is the true and only Church of Christ—his Body on the earth; that whatever it decrees is to be received, on peril of one's salvation; that it has the authority of Christ to rule the earth; and that all men must be in communion with it, or they cannot be saved; that the life of Christ, which resides within it, is transmitted through its Sacraments, and is to be received in them. The doctrine has had its able defenders. It has had a historic development for many centuries. It touches the human mind at many points, with attractive power. Its hold is not lightly to be lifted or broken from any whom it has grasped. It has a charm for the refined, as well as for the vulgar; for the wildest spiritualist, as well as for the most austere devotee. It even seems to give rein, at times, to the daring inquirer. But wherever it has been established, its tendency has been rather to please the people with Shows, than to instruct and enkindle them with the presentations of Truth; to build Cathedrals for splendid ceremonial, rather than to carry the principles of the Gospel to homes and hearts among the people. Its tendency has thus been to make Religion a matter of ceremonial, and to divorce Morality from it; to make one devout in the church, while thievish in the street; a prostrate worshipper before the altar or the image, though an armed assassin in the melee or among the mountains. Its tendency has been to make its ministers not students of the Scriptures, that they may bring them to others, but exhibitors of the Show, imparters of the Sacrament; and to leave their own hearts, unarmed by the truth, to the power of evil, to the passion for excitement or for sensual pleasure. It has made the Romish Church a feline and fawning body while approaching power, but a sharp and terrible destroyer when the power has been gained. It has made it the patroness of pictures, but the enemy of presses; the friend of statues and splendid architecture, but the hater of railways and of popular progress. It has made it the ally of governments that were stronger than itself, but the fatal enemy of governments which it could conquer.

Its effects are seen now, wherever it has had power;—in Italy, with its art, its poverty, and its brigandage; with its destitution of central and true morality, and its universal idolatry of the human Mary. It is seen in Spain,—besotted, blinded; the spirit of the nation almost insusceptible of elevation, and dead to progress; sunk in an atrophy of ignorance and vice. It is seen in France,—infidel to the very centre; blindly reeling and struggling to find the light of a rational Liberty, and striking through desperate blows of revolution toward that which England—once greatly farther from it than she—has gradually attained under the influences of Protestantism. It is seen in Ireland,—haggard and naked, from which its natives flee for their life. It is seen in Mexico, in South America, in Asia; wherever an ignorant and mechanical Priesthood, who aim to save men by giving them the wafer, and by showing them the tricks and gymnastics of the mass, have taken the place of a preaching Ministry, intelligent of the truth, and instructing men in it by their word and their example; so leading them to the personal acceptance of Christ the Saviour.

It is not possible to hide the line between these doctrines, in the results which they have wrought. On the one side is thrift, intelligence and liberty, with a piety enlightened, controlling, and diffusive. On the other side, is sentiment without principle; subservience without faith; popular degradation, ecclesiastic arrogance, and the wide preparation for the sweep of Infidelity.

The doctrine of Romanism is the doctrine of the Past Ages. The doctrine of Protestantism is the doctrine of the Coming Times. It is in sympathy with, as it has given birth to, the whole great movement of Popular Education which illustrates our age. As Intelligence flourishes more, so it must prevail more widely and powerfully. It has leavened even the Romish body, in this country, already. It will leaven it more. It is agreeable to the Intelligence, the Conscience, the sense of Responsibility. And so it will sift through all barriers, and make itself felt in the most rigid community. The very men who go to Dr. Wiseman or Dr. Hughes from Anglicanism or American Episcopacy, will carry it with them. It is their heritage. It is in their bones, and it leaps on their pulses. They cannot get rid of it. It has dropped its seeds in Italy, itself. They have swelled and risen there, until the Throne of the Papacy has once already been overturned. It is not yet established again, and it never will be. Romanism can never gain back what she lost in the great Revolution of the sixteenth century. And though her forms and orders may remain, as suited to the taste of some orders of mind, her doctrine must progressively assimilate to that of Protestantism, or her system will be swept, like the bulwarks of the Bastile, from the path of the advancing and liberated Nations!

Such is our prophecy, as matched against Dr. Hughes'. Let time decide.

THE SHORTNESS OF LIFE.

A clergyman in Maine—who has long ranked among its most distinguished and useful ministers, and whose name if we felt authorized to give it would interest in the incident thousands of hearts—was once called to preach the Funeral Sermon of a man supposed to be at least a hundred and twenty-five years old. The date of his birth he had not reliably preserved. But from the comparison of events which he distinctly remembered, it was felt that he could not be of less age than this century and a quarter of years. The Dr. took for his text Paul's words to the Corinthians—"The time is short;" and improved the occasion to illustrate from the nearly singular longevity of the man now lying before them, the silence and swiftness with which time passes, the certainty that the longest life will find its close, and the brevity and insignificance of it, as compared with the Eternity in which it terminates. The discourse was specially happy and appropriate in its conception, and was blessed to the good of many who heard it.

It is a thought that may well come to us as we stand beside the sick-bed or the coffin of the Aged:—How short life is, even at the longest. Looking forward, its years seem many and protracted. Looking backward, they have dwindled to a handbreadth and a span. It seems then but a day since they began to pass. Childhood and Age touch hands, at life's close. The Cradle, and the Death-bed—they stand side by side. The interval between them has vanished, as a bubble. There is a constitutional sense and love of Life in us, which prevents us from feeling this fully while it is passing. It is well, perhaps, that we should not; for if we did, the motive and the enjoyment might be taken from our activities. But if we are thoughtful, we may feel it sufficiently, may feel it healthfully. We ought so far to feel it, as to be careful to fill our years with labors, to enrich them all with the fruits of well-doing, to make them long in their memory, and permanent in their good influences, though they must be fleeting and brief in their experience. We ought so far to feel it, as to constantly know and be aware that our business is to prepare for Eternity; and to use this life as 'an Ante-Chapel' to it; in which we worship, but through which we pass, to the glories of the Temple.

THE GOSPEL AN EXCITING POWER.

Religion, whether true or false, is fitted in its very nature to stir up the strongest emotions of the soul. It brings the greatest moral forces in the universe to bear directly upon the individual mind. The consideration of our own character, state and destiny, of the existence and character of a Supreme Being, of the nature of his government over us, of a future state, the great idea of an eternal duration in happiness or misery,—these are thoughts of which even the most skeptical cannot rid themselves—thoughts which awaken the mind, which trouble it, which make it feel, and which set it in earnest upon some scheme of personal safety. Now no system of religion exhibits these momentous topics so clearly and impressively as the Gospel. The Gospel shows man to be depraved and lost; it shows God to be holy, and powerful, and just; it declares the certainty of a future state, and that it is a state of retribution; it warns us of the wrath of God, and portrays that wrath in the most appalling colors—chains and darkness, and everlasting burnings; and yet in view of all this it tells us of mercy—of mercy exercised at an amazing cost—of mercy struggling through seemingly insurmountable barriers—of mercy through the incarnation and death of the Son of God. This whole system of truth is so grand, so thrilling, so terrible, and so transporting, that no mind can comprehend and believe it without being excited to its highest pitch. And yet such is the symmetry of this wonderful system, and such its adaptation to the whole nature of man, that when rightly embraced it engenders no fanaticism. It is worthy of the soul; it employs its faculties in vigorous yet natural and healthy action. Let now this system, instead of being viewed objectively, be received into the mind in its personal application. Let an individual feel *himself* to be depraved and lost; let him see that *he* is in danger of everlasting burnings; let him perceive the justice and purity of the law of God, even in condemning him; let him also see the hand of mercy stretched out for his relief; let him know that Christ, the Son of God, has died for *him*; let him know that the joys and glories of heaven are not only a reality, but a reality for him—that *he* is invited to partake of them, and to prepare himself for them; let a man know and feel all the truths of the Gospel in their application to himself, and his soul must be stirred within him, and all his energies be put forth to do what the Gospel requires. The magnitude of the interests involved in personal religion; the emancipation of one's own soul from the guilt and power of sin, its deliverance from condemnation, its purification from all that is corrrupt and debasing, its elevation to a state of high and holy intercourse with God, its transformation into his very likeness, its final glorification before his throne, and its actual possession of eternal and unbounded bliss,—all this justifies and demands earnestness in the pursuit of holiness by all the means which God has placed within our power. This is not a matter to be looked upon stoically; it is a thing which if it enters the mind at all, must enter it to possess it, to control it—to be its one thought, its one feeling, its one act.

But this is not all that religion involves. Its spirit is active, propagating. The soul of piety looks abroad upon a world lying in wickedness. It beholds on every hand the ravages of sin. It sees the deep and awful curse that has settled down upon its fellows. It looks upon sinners bound to the judgment and to perdition. It yearns over them with a fellow-feeling; it warns, entreats, persuades them from its own deep experience. As a ship that has escaped a dangerous reef which others are approaching, hoists her signals and fires her guns to warn them of their peril, as the watchman sounds the dread alarm of fire at the midnight hour, as the mother watches with sleepless eye her fevered child,—so naturally, so reasonably, so kindly does the pious heart feel for, arouse, and endeavor to save those who are ready to perish. In its first transports of joy at its own deliverance, in its first gushing of sympathy and fear for those whose danger it just begins to realize, it hears the command of its new Lord, 'Go, preach my Gospel to every creature.' It is pressed on every hand. It must engage with zeal in an enterprise so vast and so imperative.

It has too a new motive for action,—the glory of God—the noblest that can possess the soul. It sees the world not only in ruin, but in *rebellion*. It feels not only for the welfare of man, but for the honor of God. It has become identified with his cause. It is associated with him as a "coworker" in the magnificent enterprise of the recovery of a lost world, the overthrow of Satan, the universal establishment of truth, and righteousness, and peace. Here is scope for zeal and heroism such as is found nowhere else. What wonder that a mind enlisted in such a cause dilates with the grandeur of its position, becomes ardent, energetic, persevering, and all-conquering. Such interests demand its most intense devotion.

This demand is increased by the number and magnitude of the obstacles to be overcome in the cause of true religion. These obstacles are found in every heart. They lie deep in the instincts of a carnal nature, in the love of the world, in pride, ambition, avarice, and all the various forms and phases of selfishness continually recurring, and pleading with the force of long-established habit. They are to be found in the general constitution of society, in the customs of mankind, in false systems of religion, or the prevalence of irreligion, in a false science and a corrupt literature, in the general spirit and attitude of civil government, in the spirit of war, in countless forms of error, vice and crime, organized or current—in a word, in all that sin has accomplished in six thousand years of its reign.

They are to be found also in the malignant and powerful opposition of Satan and his compeers to truth and righteousness; an opposition which the Scriptures represent as far more formidable than that of flesh and blood,—the opposition of principalities and powers, and the rulers of the darkness of this world. With such obstacles to contend against, the Christian must feel himself aroused, and must be evermore in earnest.

The demand for such engagedness becomes imperative in view of the shortness of life. How brief the space allotted to us in which to accomplish our own salvation, in which to bear our part in the world's conversion, in which to glorify our Master amid the scenes of his humiliation and sufferings! With so great a workpressing upon us, our days are shortened as to a hand's-breadth. We must live, therefore, redeeming the time. We must be instant in season and out of season; we must work while it is day; we must do with our might that which our hands find to do for the glory of God. He who would make his influence felt for good, who would not have his name and his works written upon the water or the sand, who would do anything to check the tide of desolation which has rolled on for centuries, must make an *earnest* work of that which is so brief and yet so vast. It is good to be zealously affected in a good thing. It is well for us to be in earnest for our personal salvation, and for our Master's work. Zeal in such circumstances, where such interests are at stake, can hardly run into extravagance. Do what we may we can scarce go beyond that which a sound judgment, an enlightened conscience, a true philanthropy, and the fear of God alike require of us. It should be said of each one of us, as was said of God's ancient servant, and verified in our divine Redeemer, "The zeal of thine house hath eaten me up."

THE WORTH OF THE SOUL.

What is the Soul? It is the seat of thought, sensation, desire, hope; of the affections that make life beautiful, and of the purposes and resolves that exalt and dignify it. Whatever touches the body, it is the Soul which feels it. The fragrance of flowers, the charm of poetry, the grace and majesty of architecture, the sweeter grace and the nobler majesty of Nature and her works, the splendor of painting, the magic of music—the Soul feels them all, as they pass to it through the organs with which it is invested; as it, rather, reaches out through these organs and gathers their impressions into its sensitive being. Yet the Soul is susceptible of a joy so much deeper and keener than any of these, that even the imagery which is drawn from them fails to describe it. The exquisite delight of pure and reciprocated affection, the joy which comes as the reward of a high purpose nobly accomplished, or that which arises from the consciousness of intellectual and spiritual advancement, or from the kindlings of a hope that seems certain to be realized, or, preëminently, from the confidence of God's favor resting steadily on us—the Soul which has felt these knows that in them there is found the very fulness and life of Happiness. The capacity for this happiness is filled by them to overflowing; and yet it is enlarged beneath them, and filled again. The peace they give is calm and pervading, as well as rapturous.

So, too, and as correspondent to this, there is the capability in the Soul for the experience of a pain, to which the fiercest suffering that rends the body is as nothing; is insignificant. The sting of the flame, as it bites into the shrinking and shriveling flesh,—it is the Soul that feels that. The pang of hunger, or the keener pang of thirst, intolerable, tormenting; the pain that darts like fiery needles through the nerves of the diseased and light-smitten eye; the steady intense suffering, that sometimes settles like a curse, and circulates like an essence of death, through all the limbs and bones and muscles—it is the Soul that feels and knows all *these*. The body knows them not. The body is as passive as lead beneath them.—But the Soul knows also pains more central and deep, and more blighting than these:—the pain of disappointment, of spurned and broken affection, of blasted hope; the pain of despair, which falls like a bolt of death on the sensibility, and then settles upon it as an irremovable curse; the pain of Remorse, clinging like a crown of fire to misused powers; the pain that breaks the strongest spirit under the consciousness of ill-desert, and the knowledge of God's frown darkening over it.

What Powers and Forces, too, the Soul has, as conjoined with these susceptibilities. It can range the Creation, in the reach of its thought. It can go up with its argument into the mysteries of Science, and go out with its analysis to the remoter limits of space and of the Universe. It can systematize and classify the phenomena of nature, and evolve from them the principles that give them order and life. It can read its own inward workings, and grasp with subtlest hand the hidden processes that are moving within it. It can receive communications from God himself; can think again 'the thoughts of God;' can accept Revelations, and rise to their mastery. The dreams, so shifting and glorious with which it overarches itself, in the sleep of the body and the suspension of its own voluntary activity, are as nothing to the sublime and steadfast systems, of Thought or of Existence, with which it becomes familiar, or which for itself it creates and upbuilds, amid its conscious hours. It has the power of resolve, to; of personal and firm determination and actio. It can decide itself, for one course or another. It can plunge into sin, or rise toward holiness. It can make itself firm, as rock or as steel, against all the assaults or allurements that would move it. It can bear persecutions; accomplish heroisms; endure martyrdoms; work out victory from defeat; subdue matter to its sway, and make the forces of nature as pliant before it as the genii of the magician. It has built up its monuments, all over the Earth; in temples, and cities, and governments, and literatures; in all that shows the force of humanity.

The Soul is IMMORTAL. Ages will not exhaust it. Eternity is its home. And when the earth has vanished from the heavens, as a smoke wreath in the morning, when all the systems that now spread out over our gaze as we turn it toward the heavens have been parted and dissolved, the Soul will abide; as fresh and young, in sensibility, intelligence, affection, will, as when it came from the hand of its Creator. Yea, starting as if anew from that far point, it is capable of an elevation and a developement of power, that shall go on forever.

Dear Reader! that Soul is yours and ours! How natural, but how gracious, that God should have done so much for it as he has! should have sent his Truth, his Son, his Spirit, and his Providence, ALL to prepare it for his presence in Heaven. How careful and diligent should we be, to seek in Christ its pardon and renewal; its highest knowledge, its inward purification, its Everlasting Welfare!

EXCOMMUNICATION: THE TABLES TURNED.

The Bishop of London denounces, in unmeasured terms, the pretensions of the Pope to the spiritual supremacy of England. He regards the attempt to set up a hierarchy in the realm without consent of the Sovereign as the hight of impudence. But that which more especially disturbs his lordship is the contempt which the Pope has thus cast upon the Church of England.

"He virtually condemns and excommunicates the whole English Church,—Sovereign, bishops, clergy, and laity, and shuts the door against every scheme of comprehension save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome."

This dashes the hopes of those who had been looking for some "scheme of comprehension," *i. e.* of *union* with Rome, which should not involve submission to the Pope; but they find Pius IX. no less grasping than Hildebrand. The motto still rules at Rome, "*Aut Cæsar, aut nihil.*" This re-excommunication of the Church of England in mass, from the Queen to the humblest parish beadle, is truly a lamentable thing. But what, pray, has the Church of England been doing these centuries past toward all dissenters? Excommunication is a game that two can play at; and his lordship having experimented upon Baptist Noel, should submit to the operation from Pio Nono with better grace.

THE STATE OF ITALY.

Our latest advices from Italy, and particularly from Rome, represent the position of the Pope as far from enviable. The contrasts between the pontifical administration and the brief era of the Republic, force themselves upon every mind. During the Republic no man was proscribed, exiled, or even imprisoned for his political opinions; but by the very amnesty of the Pope forty thousand were proscribed for that cause alone, and at least ten thousand of Rome's best citizens have left the city to await in exile the return of better days. The army of the Republic molested no citizen in his person or property, and yet the public peace was maintained; an army of twenty thousand Frenchmen now scarce suffices to rule the city. Arrest and imprisonment are daily occurrences; it is death for one supposed to be inimical to the administration to be found with arms upon his person or in his dwelling, and order is maintained only by force and fear. Yet in spite of every precaution, opposition to spiritual tyranny spreads among the people. The proclamations of Mazzini—who never laid down his authority—continue to be placarded on the walls of the city, and are read with eagerness by the people. Handbills and tracts inculcating sound religious and political sentiments are everywhere scattered abroad. It is the opinion of many intelligent Italians that the moral revolution of Italy, at least in the cities, so far as relates to the papal supremacy, is accomplished. Two great ideas now occupy more and more the minds of the Italian people;—these are unity and nationality, and the separation of the secular from the ecclesiastical power. In Piedmont, where there is freedom of speech and of the press, these aspirations are boldly avowed; in Lombardy, the Papal States and Southern Italy, they are more secretly propagated. The next movement in this direction will be so fully concerted and matured that it can hardly fail of success. The Italian spirit is not crushed. We imagine that *Pio Nono* will need all the 'aid and comfort' that Archbishop Hughes can carry him; he will be disposed to say, "All that you have said, my son, of the decline of Protestantism, may be very pretty in theory, and it was very well for you to talk so largely; but for what will you insure my tiara when Louis Napoleon shall be dismissed from power and these twenty thousand French bayonets shall be needed at home?"

The cause of Italy is in noble hands. Of Mazzini, who from his quiet study in London is yet the main spring of the reform movement, we have often had occasion to speak. A purer patriot does not breathe. Garibaldi, the heroic general, is among us, and we have had some opportunity of learning his character. Many have regarded him as a lawless brigand, or a military adventurer; but instead of this he is one of the most modest, benignant and disinterested of men; one who has sacrificed his fortune and hazarded his life for his country, and is ready to do this again; yet he has refused all emolument and desires no praise. Those who best know him regard him with the highest esteem and affection. May he live to see his country free.

PUBLIC EXHIBITIONS.

There are two exhibitions now in the city which are worthy of being visited by all who desire an hour of instruction and entertainment. We refer to Dunlap's painting of "*Death on the Pale Horse*," to be seen at Stoppani's Hall, and the *Panorama of Pilgrim's Progress*, at 598 Broadway. The former has an established reputation as a work of art: the latter is as beautiful in its execution as it is unique in its conception. These exhibitions are peculiarly attractive to the young, and should be visited by them collectively in families and schools. We may find more space hereafter to allude to them again.

BIBLIOGRAPHY.

The "Moral Center of the Intellectual World" that erst beamed out from 148 Nassau-street has been quenched in darkness, and the remnant of "the extensive and valuable stock of books, belonging to Mr. John Doyle, bookseller, lately retired from the business," is now daily passing under the hammer of Mr. Cooley, at the corner of Broadway and White-streets. From an inspection of the theological part of the catalogue we infer that the stock had been pretty well culled before it was reduced to this extremity; several valuable works, however, still remain. The sale will continue several weeks, and must awaken no little interest among the buyers of books; we trust the avails of the sale will enable Mr. Doyle to start anew in the antiquarian line.

Through the kindness of a friend we have received copies of Howell's (Liverpool) Annual Catalogue of Ancient and Modern Books, numbering upward of 9,000 volumes, *Schmidt's* (Halle) *Catalog des Antiquarischen Büchherlagers*, numbering more than 11,000 volumes, and of Lumley's Bibliographical Advertiser (London),—all of which may be consulted by persons who wish such information.

The Messrs. G. & B. Westermann, 290 Broadway, have commenced the publication of a *Bibliotheca Theologica*, or a classified catalogue of all books published in Germany on Evangelical Theology, which will be published every six months and sent gratuitously to any person who shall order it, post-paid. This catalogue will be of great value.

THE CLOSING CONCERTS.

We are sorry to learn that the present series of Miss Lind's concerts, which have been so admirably sustained throughout, are to close next week. We had flattered ourselves that it would be the interest of Mr. Barnum and the pleasure of Miss Lind to continue the concerts in New York through the winter; and from present appearances we see not why this might not be done. The concerts lose nothing by repetition. The hall is always densely filled, and the delight in the entertainments is undiminished.

The concert of Wednesday morning was a rich treat, combining the choicest selections of sacred and secular music, and having as much of the charm of a quiet social entertainment as was possible in a company of thousands. We can now appreciate *all* that has been said or left unsaid of Miss Lind's execution of the aria, "I know that my Redeemer liveth;" its rich, melting strains still linger in our ear and echo in our inmost soul. We hope there will be at least another morning concert before Miss Lind's departure; the hour accommodates the aged and infirm, invalids, children, and persons from the country who could not attend in the evening. Much praise is due to Mr. Barnum for the admirable arrangements at the Hall, and for his ready appreciation of the wishes of the public.

CONGREGATIONAL SINGING.

Much has been said of late years by those interested in church music, of the importance of reviving Congregational Singing, at least to such an extent that the choir shall only lead the singing of the congregation instead of performing this part of the service for them; but while the desirableness of such a reform in public worship is generally conceded, there has been little expectation of effecting it in any other way than by the slow training of children in the art of singing. We believe, however, that it will be found entirely practicable to give congregations collectively a sufficient knowledge of the rudiments of music to sing plain common tunes. An experiment of this sort was satisfactorily made at the Tabernacle, on Wednesday evening of last week, when Mr. Wm. B. Bradbury gave a familiar lecture on the principles of music, and exercised an audience of some fifteen hundred upon the diatonic scale and several simple melodies. This he accomplished with admirable skill and greatly to the delight and profit of his temporary pupils. We should be glad to have the experiment repeated, and see not why the Tabernacle might not be occupied every week with three thousand persons learning to sing.

CAUSE AND CURE OF AGITATION.

All the currents which are now flowing and reflowing on the Slavery question may be reduced to certain main channels. Nor can they who study only the whirls and eddies upon the surface form sound conclusions, or adopt wise courses; since the surface-motion changes with every tide, as at Hell Gate; but the great rocks and banks which cause them remain always the same.

It ought, primarily, to be understood that our Constitution has *invited* this whole conflict which has raged about it. That instrument was designed to be the exposition of the fundamental doctrines and rights of Liberty. It was shaped, and built and animated by the soul of Liberty. It was the embodiment and exponent of the sentiments and institutions of the great majority of the States concerned in its structure and adoption. A few States had the germ in them of institutions and government radically different. At that time, this difference was not, except to a very few single minds, apparent. The war had left the country in a most critical condition. Nothing seemed so important as a substantial union of all the States under a common Constitution. It was natural that every obstacle should be met with compromise or arrangement, to secure this end. Had the framers been gifted with prescience they would, we cannot but think, have regarded the inevitable future mischief of that compromise by which Slavery had its rights imbedded in a Constitution of Liberty, as too great to be risked. They acted with the light which they had. They swaddled and laid in one cradle two infant forms. These were rocked together, and grew up together,—but one was a wolf's cub, and the other a lamb. Both were alike peaceful at birth—for a lion's whelp when first dropped is as gentle as a doe. Growth brought forth separate natures. Then appeared hostility. Each acted to its nature. Every written constitution among a free people goes through two processes before it is formed, that of formation and that of construction. Some deny that the framers of the Constitution designed that it should recognize Slavery. That is a legitimate question. But none deny that *construction* has established in the Constitution a basis of aristocratical government. Construction has recognized Slavery as really as it has Liberty. The Constitution has thus put side by side principles the most oppugnant. The great currents which sweep through the channels of Commerce, Politics, and Religion, with whirlpools and foaming eddies, the terror of timid navigators, and often the ruin of the most skillful, were currents predetermined by the configuration of our Constitution, and of the institutions which sprung up under it and drew from its two breasts the milk of freedom or of slavery. Our Constitution is the mother of black and white offspring. Our institutions are at variance with each other. The rains of yesterday may swell the Ohio, the side streams that roll in may color its water, and add a new ripple to its surface; but no rain and no side streams appoint its bounds, or mark its direction. These are prefigured. And all currents and capricious libations of tributaries are swept down the one great current flowing from fountain to Gulf. The mountains at the fountain head, and the original structure of the valleys, overrule every other cause.

We do not say that a free man cannot live peaceably by the side of a slave; that the employer of slaves cannot live by the side of the employer of free laborers; or that a Northern man and a Southern man cannot keep the peace. All this may be. But communities and individuals are very different. A community is made up not merely of certain thousands of *men*, but of all the interests, pursuits, institutions, and customs of multitudes of men, as well as of the men themselves. The *men* of the North and of the South may agree to what compromises they please. But the *agriculture* of the North and of the South will not agree to the compromise. The commerce of a free State and of a slave State; the schools of free laborers, and of the owners of slave labor; the manufactories of the North and the manufactories of the South; the literature, the religion, the morals, the social questions, all these have a nature and tendency of their own; and while *men* may agree to live in peace together, tolerant of the most opposite opinions,—the great industrial interests, the social relations, and the moral and religious institutions will hold right on their way. Those that agree with nature, will of course disagree with those which do not; those that are founded on justice will conflict with those that are not. Those which, springing from liberty, peacefully favor and promote freedom, will of course meet and conflict with those which, springing from unjust authority, favor and promote despotism.

Here then we are. Our people of the North and South have not arrayed their institutions against each other, but the institutions of the North and of the South have brought the people into collision. This state of things has been gradually developing its fruits for now many years. Is it not worth our while to look at the progress and results of this collision? Perhaps past tendencies may be prophetic.

Immediately after the adoption of the Constitution there sprung up in the free States combinations calling themselves Societies for the Abolition of Slavery—for the Manumission of Slaves, &c. Their work was to diffuse a leaven. They spread information. They induced reflecting men to think, and I know not that they attempted or effected much except this preparatory work. Theirs was the office of preparing seed.

Some twenty-five years ago things had come to a pass that required only a leader to make a development. Events made Garrison a leader. We never thought, and we do not now think, that Garrison deserved the one-half of the bitter reproaches that have been heaped upon him. His worst faults have been the reaction, in him, of the opposite faults, of men favoring Slavery or indifferent to it. But we regard him as one of the most unfortunate of all leaders for the best development of anti-slavery feeling. He is a man of no mean ability, of indefatigable industry,

in this crooked and perverse generation. Suffering there may be. Hope deferred may make many a heart sick. But they who assuredly believe that they follow the banner of God, and who have seen that banner, though agitated and rent in many a conflict, surrendered never, but again and again emerging victorious from the storm and the battle; let all such once again take oath of fealty, and be true to humanity, and so true to their country and to their God. *

EDITORIAL CORRESPONDENCE.

CHURCHES IN SCOTLAND.

THE ESTABLISHED CHURCH.

There are in Scotland three ecclesiastical organizations—three confederations of churches—three Presbyterian bodies—which divide the church-going population of the realm into three not very unequal portions, leaving only a residuary portion to be divided among churches of minor denominations.

I have made a strong statement rather than a strictly accurate one. Perhaps an exact statistical report might show a greater inequality among the three leading Presbyterian bodies, and a greater residuum to be divided among the other sects who have turned off to the right or to the left from the old and regular Presbyterian path. But my statement in its general effect, and especially with the limitations which it may receive in the progress of these remarks, is not far out of the way.

The established "Church of Scotland," as all the world knows, is Presbyterian in its forms of government, and rigidly Calvinistic in its tests and standards of doctrine. The whole surface of the country is mapped out into parishes, which are governed in religious matters by Kirk-Sessions, Presbyteries and Synods, under the General Assembly, in which, theoretically and practically, resides—not by compact and concession, but by original right under Christ—all the freedom, power and sovereignty of the Church of Scotland. In every parish there is a church edifice, a glebe and manse (*Anglice*, parsonage), and a handsome stipend for the minister, provided by law at the expense of the heritors or landed proprietors of the parish. The minister, instead of being called to office by the free suffrages of the parishioners in the exercise of their judgment, is "presented," or nominated, as in the Church of England, by the patron of the living. It then becomes the duty of the Presbytery to enter upon the examination of the candidate in respect to his qualifications for the work of the ministry, but not in respect to his special fitness for that particular place. Of his moral character, of his intellectual powers and attainments, of his religious standing, and of his orthodoxy, the Presbytery, according to the grace that is given to them and the spirit that is in them, are the judges. His orthodoxy, however, in the strictest Calvinistic sense, would seem to be well cared for independently of their wisdom and fidelity. By the fixed regulations of the Church and the immutable laws of the realm, he is required to accept the Westminster standards not merely as containing a true representation of the Christian doctrine; but (we might almost say) as the truth, the whole truth, and nothing but the truth. He swears to the words of the Confession of Faith positively and negatively, up hill and down, after a fashion which would afford a sweet and rich content to our respected brethren at Princeton. He not only promises to maintain in his teaching the doctrines and definitions of the Confession, but to impugn without weariness or rest all contrary opinions, many of which—Arminianism for example—are particularly "nominated in the bond." And yet for a century and a half, to go no farther back, it has been commonly reported and believed that these stern tests, these inflexible standards, these solemn professions of adherence to established truth, these renunciations and denunciations of error, have not adequately answered the purpose. It has always been reported and well understood that there is no inconsiderable portion of the clergy in the Established Church of Scotland, whose orthodoxy, to say the best of it, is greatly diluted.

This failure of the standards to secure the doctrinal soundness of the established clergy, has been commonly imputed to the fact that when Presbyterianism was reëstablished in Scotland after the Revolution of 1688, some three hundred Episcopalian curates, who had been introduced into their parishes under the bishops in the reigns of Charles II and James II, were permitted to retain their places, and were recognized and admitted into the church-courts as ministers of the true and Presbyterian Church. And this is said to be, historically, the origin of what is called "Moderatism" in the Church of Scotland. But it strikes me that the historic fact as to the beginning of the Moderate party, does not adequately explain the phenomenon. On the contrary, that fact is itself a phenomenon to be accounted for. The explanation needs explaining. How was it—by what influence mightier than the truth, and mightier than all the spiritual forces of the church, was it effected—that those three hundred low church, latitudinarian curates were comprehended in the Presbyterian establishment? The answer, I apprehend, when sifted and analyzed, will be found to be in effect, that Presbyterianism could not be *established* on any better terms. In other words, the very nature of an ecclesiastical establishment involves the necessity of some adequate pledges that the working of the establishment shall not counteract the general policy of the secular government.

Another reason for that extensive latitudinarianism of doctrine which is alleged to exist in the Established Church of Scotland, is found in the law or institution of patronage. Instead of the simple and obvious method of permitting the parishioners in each parish to elect their own minister, each parish has its patron, who exercises the right of presenting a candidate whenever a vacancy occurs—not a candidate for the suffrages or the approbation of the people, but a candidate to be inducted into the pastoral office by the Presbytery without even the right of arbitrary rejection on their part. And this right of presentation, instead of being regarded as a trust conferred upon somebody who may be supposed to be competent to the performance of so high and serious a function, is simply a piece of heritable property. Most naturally, under such an arrangement for the appointment of ministers, a multitude of "Moderate" men—that is, of men who are far from being rigid in their notions of orthodoxy, and still farther from being very highly evangelical in their notions of religious experience and the Christian life—find places in the ministry of the Established Church of Scotland, Calvinistic and Presbyterian as it is in its standards. And so far, the Latitudinarianism of the establishment is, no doubt, sufficiently accounted for. But here again the question arises, How shall we account for the existence of this law or institution of patronage? The existence of patronage is not to be referred to the wisdom or choice of John Knox and his associates in the work of reformation. It is not the devise of Alexander Henderson, or of any whom the Presbyterianism of Scotland venerates as martyrs and confessors. It is to be accounted for simply by the consideration that the Calvinistic and Presbyterian Church of Scotland could not otherwise be the Established Church of Scotland.

Since the expulsion of the Stuarts from the throne in 1688, and the final establishment of Presbyterianism under the reign of William and Mary, "Moderatism" has generally predominated in the church. But within the last forty years there has been a memorable revival of evangelical piety and evangelical orthodoxy. One leading instrument in this great work—perhaps I ought rather to say the chief agent under God's providence and grace—has been the illustrious Thomas Chalmers, than whom no individual Scotchman since John Knox has done more for the cause of pure and true Christianity in Scotland, or for the universal Church of Christ.

As a result of this revival and of the various religious enterprises which grew out of it, the evangelical party with Dr. Chalmers at their head, found themselves at last invested with the rights and powers of a majority in the General Assembly. They were not slow in taking up the old grievance of patronage. They could not undertake to abolish it, but they did venture upon one great counteractive measure. The General Assembly could not take away the patron's hereditary right of presenting his son or his nephew, or his far awa' cousin, or his friend's son, to the living; but, in the exercise of what was supposed to be a legitimate power, it enacted that in addition to competent learning, and fair moral character, and such orthodoxy as may be evinced by subscription to the standards, the further qualification should be required in every candidate, of acceptableness to the congregation. Accordingly it was provided by the General Assembly that no Presbytery should ordain a minister over any parish in opposition to the protest of the parishioners. The church were thus brought into collision with the "vested rights" of the patrons; and the result was that the evangelical party was reduced to the necessity of choosing whether to acknowledge the supremacy of the civil power in matters purely ecclesiastical, or to renounce the privileges and benefits of the establishment. They chose the latter; and in May, 1843, they who had been the majority withdrew from the establishment, protesting that the divinely granted rights of the Church of Christ had been invaded by the State, and proclaiming themselves and those who might adhere to them "the FREE Church of Scotland."

Thus the establishment, with all its privileges and dignities, with all its parishes, kirks, manses, glebes and stipends, fell into the hands of the Moderates; and in their hands it is likely to remain till the establishment itself shall be abolished by law. The relation in which the Established Church of Scotland stands at this moment to the people of Scotland, is not unlike that in which the Established Church of Ireland has long stood to the people of Ireland. Established and endowed as if it were to supply the religious wants of the entire population of Scotland, it is only the church of a minority.

Of the Free Church I propose to say something in another communication. L. B.

MERCY'S DREAM.—A splendid engraving of Huntington's exquisite painting of *Mercy's Dream* has been prepared by Ritchie, for distribution to the subscribers to the Philadelphia Art Union for the current year. In this Art Union subscribers are allowed to order or purchase, through the association, any work or works of art to the value of their prizes.

The lady who advertises in another column for the place of a housekeeper is of excellent character and qualifications, and would be a valuable acquisition to any one needing such aid.

DANGEROUS EFFECT OF HONORS.

Few men can bear rapid promotion; it is apt to make one giddy and to obfuscate his vision. A striking example of this is given in JOHN, by the grace of God and of his Holiness Pope Pius IX, Archbishop of New York. We remember *John* when he was nothing but an humble parish priest connected with St. John's Cathedral in Philadelphia. He came there, if we remember rightly, in his novitiate, an untutored son of Erin, a stranger alike to the fathers, the schoolmen and the reformers; but native shrewdness and tact together with an indefatigable application to the duties and studies of his calling—an application stimulated by ambition and by flattery,—supplied the lack of early education, and he soon distinguished himself as a zealous champion of the tenets of his church. His preaching attracted crowds to the Cathedral, and this popularity so enhanced his self-assurance that he was emboldened to appear as a controversialist, in a public forensic discussion with the late Dr. John Breckenridge. In this discussion he first displayed that facility for misquoting facts and authorities, that easy forgetfulness or perversion of history, that recklessness in assertion and boldness in contradiction, that artful dodging of the points in dispute,—and withal that consummate air of knowledge, frankness and simplicity, for which he has been so remarkable in his subsequent attempts to enlighten the public as to the essential republicanism, liberality, unity and purity of the Roman Catholic Church. It was perhaps as a reward for the service supposed to have been rendered to the Church in that controversy, that John was soon after elevated to the episcopal see of New York—where, as the bold and subtle advocate of his Church in all emergencies, he has maintained the first rank among Roman Catholic dignitaries in the United States. That a poor and friendless young man, by his own zeal, tact and perseverance, should have risen from an obscure and even a menial condition to the highest ecclesiastical preferment, and have maintained his position so creditably, entitles him to a share of that respect which mental superiority in any circumstances does not fail to command. The court of Rome has judged him worthy of additional honor, and has accordingly elevated his see into an archbishopric. But this alas has proved too much for John's humility and composure. Not knowing exactly how to measure an elevation created expressly for himself, having in this plain republican country no surrounding hights of honor and power from which to take his bearings, he grows giddy in the perpendicular aerial ascent, his eye swims, his brain reels, he sees Protestantism quaking at his rise and tumbling into ruin, while "the whole people of the United States—the army, the navy, the government, senators, representatives—the President himself," hasten to render homage to "the Church" in the person of her illustrious son. We trust that his Holiness will withhold yet a while the cardinal's cap, for should that be added, we fear that John would perform such antics as would mar his hard-earned reputation for sagacity. The discourse in which he has proclaimed the downfall of Protestantism, we have reviewed in another column.

Says the *Evening Post*—

"While the Rev. Archbishop was proving that Protestantism was rapidly becoming extinct, the Rev. Dr. Dowling, the Baptist minister in the Hope Chapel, was delivering a discourse to prove that Popery was in the same unhappy condition. His subject was, the "Rise and Downfall of Popery." The house was so crowded that many had to go away without hearing him.

"Both the audiences seemed to be very well satisfied with the arguments addressed to them, and if we are to credit both the speakers, and if both Catholicism and Protestantism are extinct, we would be obliged if some man wiser than either, would tell us what is left."

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Nov. 11, 1850.

MESSRS. EDITORS:—Summer absentees are home again;—the streets are thronged;—merry lights from all the windows relieve the sombreness of evening;—the churches are full; and all things wear the look of cheerful activity. Invigorated by the relaxation of a period of rest, braced by the pleasant sharpness of our autumn air, excited by thoughts of the expected activities and gaieties of winter, and not yet overborne by the rush of its wearying career—the multitude wear happy looks; and he who is skilled in the sign-language with which human nature utters itself—in the eye-glances, the sun-light and shadow of the face, the elastic gait, and the general bearing of the man—will think hopefully of his fellows, and gratefully of that God who has sown so many seeds of little joys in the path of a life ever hedged with thorns.

There could hardly be a pleasanter autumn than this through which we are passing. The glories of the year wane so gently, and we are gliding with such an imperceptible transit, from the time of flower to the time of frost, that we shall be in the snowy depths of winter without any wide consciousness of the ordinary violence and roughness of such a descent.

With a beautiful fitness unthought of by the projectors, an excursion was made on Tuesday last to a tract of land lying in Roxbury and Dorchester, for the purpose of examining its fitness for the uses of a rural cemetery. As the leaves were seeking graves for themselves, we went out for a kindred purpose. A twelve minutes' ride over the Boston and Providence Railroad brought us within some eighty rods of the ground. We found it a beautifully undulated tract of 125 acres, diversified with an abundant variety of evergreen shrubbery and forest trees. From a rocky eminence which it includes, there is a wide view of scenery of that description which has been admired by all who have studied the environs of Boston; while there was added a singular and most appropriate charm of *quietness*. It seemed impossible to have found so primitive and secluded a repose almost within sight and sound of the tumultuous life of a great city. There was never a spot where, in its earthly meaning, the pathetic syllables of the patriarch of Uz could be more fitly inscribed upon the gateway,—"There the wicked cease from troubling; and there the weary be at rest."

The purposes sought to be accomplished in this new enterprise, are two-fold:—to relieve the city of the increasing and already almost insupportable evils of intra-mural burials, and to furnish a quiet and tasteful place of sepulture to those whose means, or conscience, will not permit an expenditure so great as that required at Mount Auburn, and other existing cemeteries. It is proposed to put the lots at a price not over $25 for 300 square feet; which will enable families of moderate income to enjoy a mournful pleasure in the bestowment of their dead, which is beyond their power at Mount Auburn or Forest Hills. Nature has done her part; and the hand of taste and affection can easily transmute this little wilderness into the equal of any resting-place for the departed. This ground has the advantage of a better access than that at Cambridge, as it will be reached by a drive over "the Neck," and through the most beautiful portions of Roxbury, without crossing bridge or railroad in the route.

RECENT PAINTINGS AT THE ATHENÆUM.

For three weeks past, the Picture Gallery of the Athenæum has been occupied for the exhibition of about one hundred originals, and copies of the old masters of the Italian, Spanish, and Flemish schools. Many of them possessed only those claims to regard which lie so much above (or below) the level of the appreciation of the unpictorially educated, as to be suggestive of raptures only to the connoisseurs. But some of them made a deep impression upon every beholder. There were several fruit-pieces, which, in delicacy of finish and strength of coloring, were so true to nature, as to make their appeal through the eye to the palatal sense. There were two copies of the exquisite Florentine *Madonna della Leggiza* of Raphael—in the cherubic archness and innocence of the child, as well as the simple grace of the mother, the most beautiful of all the Madonnas of the galleries. A portrait of Vandyke showed a countenance of rare intellectual beauty; and a Cleopatra—an original of Carlo Cignani—exhibited a wonderful commingling of prevalent voluptuousness with sadness and the indications of a strong will. A landscape of years ago, introducing Louis XV. and the Duchess de Berri, with others known in an uncertain fame—resting in the woods from the fatigues of the chase, possessed a deep interest for its historical and suggestive qualities. A "Capuchin Choir" exhibited the most perfect possible artistic rendering of the effect of smoke rising from a censer, and partially obscuring, with its delicate clouds, objects made visible by the luminous conflict of sunshine and candlelight.

But the most remarkable pictures of the collection were four groups of Spanish peasants, said to be originals, by Murillo; and whether truly so or not, wonderful representations of the poetry of ordinary life. The subjects are the commonest—mere slices out of the every-day recurrences of a Spanish market-place; but the genuine power of genius has dignified them into deep studies for any thinker. The first is a street scene; and its interest lies in the powerfully contrasted expression of the faces of two boys, standing out before the dusky forms of a group of gypsies, and, for the moment, under the power of impressions excited by the passage of a religious procession with the "Host." One devoutly uncovers his head, while his dark eyes glow, and his face is lighted up with the solemn awe of the religious sentiment; which is set off by the roguish and ribald looks of his companion.

The center of life, in the second, is about the basket of fruit under the guardianship of a boy, who turns toward a little thief of the other sex, whose hand he has just seized on its predatory entrance among his treasures, with a face in which rebuke and merriment are so equally mingled as to make it sure that the fearful apprehension which only partially overshadows her lineaments will be abundantly sufficient for the mild exigencies of the occasion.

The third is a peasant family—with a Joseph-like figure in the dark back ground—and on the right of the fore ground a mother suckling her babe, who has been frequently recognized as the coarse prototype of Murillo's celebrated Madonna at Rome. Between these stand two boys taking final instructions before they start for market with the *paniera*, which their little sister, kneeling in shaded profile at the left, is filling with vegetables.

The fourth is "Children listening to Music." A seer-like figure with venerable beard, is playing the mandolin with an abstracted air, which indicates that his soul is away among the scenes of other days. Three children listen. The girl standing before him seems perfectly happy, and as if her soul were floating on the strains of his music. Her little companion on the right is spell bound and startled as if there were something fearful and unusual in the tones. The contrast between the expression of his face, and theirs is very fine; and the *mental philosophy* of the whole series indicates that they are from the pencil of one accustomed to the minutest analogies and most successful practical synthesis of the human face.

DINNER TO AMIN BEY.

Several of the merchants of Boston gave a dinner on Monday last to the representative of the *Sublime Porte*, at the Revere House, on which occasion speeches were made by the guest, and by Messrs. Webster, Winthrop, Eliot, and Everett. The character of Constantinopolitan ideas and eloquence may be inferred from the following concluding extract from Amin Bey's remarks, as interpreted by his dragoman.

"Among the many very interesting spectacles which it has been my happiness to witness since my visit to the New World, there is none which will more deeply merit the attention of my sovereign and his government, than that of a great deliberative body, chosen by the whole people of the United States to represent them in Congress, and there make laws for the government of the greater portion of an entire continent. I have observed that their labors for the welfare of their country are not limited to the day, but that even the night is made subservient to the interests of those whom they represent. The honor—the very distinguished honor—which that body conferred upon me—or rather upon the sovereign whose humblest servant I am—by constituting me the guest of the nation, was as unexpected as it is flattering to my own government. It is a strong evidence of the friendship of the whole American people for my honored sovereign. It is an attention responding, in the most forcible language, to the mission of pure friendship and inquiry on which I have been sent. The kindness which I have also received from the Chief Magistrate of this great and prosperous country, has made an impression on my mind of profound respect and admiration for him which, I fear, I can convey but inadequately to my own sovereign. In the name of the Sultan, —whom you have this evening been pleased to honor,—of his government, and on my own humble part,—I beg leave to join you all in the best wishes for the health and happiness of the excellent President of the United States."

ITEMS.

A large meeting was held at the Tremont Temple, last evening, with reference to the evangelization of Italy, at which addresses were made by Rev. Mr. Kirk, Drs. Stow, Beecher and others.

Rev. Mr. Ware is lecturing upon modern Italy to deeply interested audiences.

Mr. E. N. Scherf is giving at Hancock Hall a series of critical expositions of the German Poets. His lectures are spoken of as most clear, vigorous and appreciative analyses of the best specimens of German literature.

Hon. William Appleton has recently made a donation of $20,000 to the McLean Asylum of this city, to enable them to erect an additional wing to the present building, which is now insufficient for the public wants.

Rev. Mr. Hitchcock was dismissed, on Wednesday last, from the pastorship of the Maverick church in East Boston, on account of ill health.

Mr. Cutler, late of Andover Theological Seminary, has accepted the call of the church in Pepperell.

Rev. J. O. Knapp, of Central village, Conn. has received a unanimous call from the Congregational church in Hadley.

President Sparks, of Cambridge, has returned from his recent absence, with restored health and spirits.

Miss Delia S. Bacon, of New Haven, is just commencing a series of conversational Historic Lectures to the ladies of Boston. MORTON.

RELIGIOUS INTELLIGENCE.

WESTERN LIBERALITY TO THE TRACT SOCIETY.—We have received a letter from Rev. F. Y. Vail, agent of the American Tract Society, announcing among the pleasing results of the late Conference of Colporteurs at Cleveland, that the people of that place have just contributed $2,300 to the funds of the Society, as an evidence of the good impressions made by the Conference, and an encouragement to the Board to go on and raise the number of their *colporteurs to one thousand*. Such an attestation, coming from the West, has great value. And now our friend wishes us to call upon all the friends of the Society, to meet this Western movement in a corresponding spirit, and speedily furnish the Society with the $250,000 or $300,000 required to increase the number of colporteurs to one thousand. We copy the concluding part of the letter:

"In view of the past increase of laborers, can any one doubt whether the men can be found—men of intelligence, piety, efficiency; for only such can do our work—among the three millions of professors in our land; and when it shall be known that a thousand men are needed, the means provided for their support, and the call shall be heard from the churches, 'Who will go for us, and whom shall we send?'—can it be doubted that multitudes of our young men, burning with love to Christ and to souls, will be heard to respond, 'Here are we; send us?' If the churches will give us the funds, will not the Lord give us the men? Cannot the requisite funds be raised? While God is pouring upon our land a tide of unparalleled prosperity; while tens of millions of dollars annually can be easily raised for railroads, canals, steamboats, banks and manufactories; while all the gold and silver are the Lord's, and the cattle upon a thousand hills; while a single man has given $5,000, another $10,000 to this cause; and while the American Board, our noble sister institution, feeling that the day has come for larger efforts, now proposes to raise $500,000 for Foreign Missions, among two or three denominations—can it be doubted for a moment that the American Tract Society, having the confidence and cooperation of a large portion of the Protestant community of twelve or fifteen evangelical denominations—can raise $250,000 or $300,000 a year, to send forth a thousand colporteurs to carry the means of intellectual, moral and religious instruction, to the rapidly increasing millions of our destitute population, thus laying deeper and broader the foundation of our liberties? Will it not be easier to do this great work, so obviously needed, than a smaller one? And when the churches see that this Society is attempting this work in good earnest, will they not cheerfully come up to it with a corresponding liberality—our able men giving their hundreds and thousands in order to have our *whole* country visited, when they would give only their tens and twenties for our small ordinary efforts?

"And when we shall thus attempt seriously to reach our whole field, to do our whole duty—to carry the blessings of salvation not to a *small part* but to *all* of our unevangelized population, shall we not enjoy the special blessing of God, giving us both men and money, and accompanying our labors with the special outpouring of the Holy Spirit? Will not the noble example of Western liberality, now before us, if imitated by all the churches of our land, speedily bring into the treasury of this institution all the means necessary to bless the nation with a thousand colporteurs? If all the pastors, sympathizing with this institution, will bring this great subject before their people; and all our wealthy men shall devise liberal things for this cause, and all come quickly to their benevolent purpose; and if all the friends of Christ and their country religiously determine to have this work accomplished, will they not soon rejoice with the Society in its full consummation?"

HOME MISSIONS.

The *Home Missionary* for November contains the Treasurer's acknowledgment of only $4,489 for the month of September. How do the churches think the work of home missions is to be carried on by the committee with such a sum as this? The reports of the missionaries are full of encouragement, full of calls for more laborers, full of evidence of the pressing need of home missions on a scale commensurate with the growth and progress of the country, and the perilous increase of evil. What a task it will be to overtake our work in this respect, if we allow ourselves to fall behind.

Rev. Mr. Atkinson closes his second years' labor in Oregon with the cry of "Change, change," for society keeps moving under the wildering influence of the search for gold. He calls for help:

"I am called to attend to so many public duties, and the labor of each one of us is of such a kind, that we cannot go into the country much. There are six counties in the territory in which there are no Congregational or Presbyterian ministers, except one Cumberland preacher. Seldom is a sermon heard from one of us—in some counties never. True, we have but few members in them; but we need to collect those into churches. We most earnestly request you to send some more laborers into this harvest field."

Rev. J. H. Brayton reached San Francisco on the 23d of July, after a voyage of 130 days without dropping anchor or hardly seeing land except the inhospitable mountains of Staten Land, off Cape Horn. They sailed as far south as 59 deg. His impressions of San Francisco are much less discouraging than many of the less responsible representations we find in the newspapers.

"The streets are always thronged; but an emergency, a sudden call will show how many more are at hand. Two evenings since I saw a couple of horses running with their carts. "Where did all the people come from?" "Look! look! how they tumble out!" Such were the expressions that came from one and another when the horses had turned a corner and the crowd had a moment's time to look each at all the rest. The fires must have disclosed men like bees smoked out. 20,000 is now the estimate of the population. There are gambling houses; there is open crime; there is lawlessness among the mines; yet here, and doubtless all over the "Coast," as they already call this *free territory*, there are the visible elements of good. An evening meeting shows them: the cordiality, the pleasant cooperation of sects and a common public spirit shows them."

A missionary in Iowa describes the manner in which the work of home missions is sustained by the devoted and heroic men with whom the A. H. M. S. is blessing the new States of the North-west:

"During the last year, I have received nothing at all in *money* from the people with whom I labor, and but very little in provisions. The most that they have done, has been done in drawing the materials for my house. But in stating this, I do not complain of any *unwillingness* on their part. Those who made the most of the subscription, though farmers, have been obliged to buy grain for their own families. Eighty or eighty-five dollars, beside your commission of $200, is probably as much I shall realize for the past year."

The editor feelingly and truthfully remarks on this picture:

"It is thus the nation's benefactors live—the men who are doing more for the peace and order of the country than they do who make and execute the laws; more for its wealth than they who carry on trade. Their teaching and example,—the leaven of their influence, through the various institutions that cluster around the churches where they labor—supplies the healthful life-blood which gives tone and strength to all the social body. And yet they are very imperfectly appreciated and supported."

Another missionary, laboring in Missouri, alludes to his privations and discouragements:

"There is scarcely a comfortable boarding place within the limits of the county; I graze my horse on the prairie, write on a plank supported between two chairs, and frequently lie awake at night, battling with vermin. Nobody knows that half the remaining population of Missouri will not go to California in the spring."

"MEN OF THE RIGHT STAMP."—A correspondent of the Society, in representing the wants of his presbytery, begs for "a young man of the right stamp," one who can "get upon a log, a stump, in a stable, barn, old log school-house, or anywhere, and be always ready to preach, like a Methodist circuit rider, under all circumstances, to many or to few"—one who can take it "rough and ready" over the prairies, and can "sleep any way, eat anything, and drink cold water;" and they want these kind of men "all through the country"—

"Men in whose heart the love of God glows with mid-summer heat, and whose zeal, tempered with prudence and guided by the Divine counsels, seems almost to eat them up; men who can suffer for Christ's sake; men who have the gift of speech, who can talk easily and fluently, and who will let politics alone—let slavery alone—except to bring to bear upon it the express instructions of Paul; and who will leave all their eastern prejudices at home, and come here and adopt our ways in all things, save where it compromits conscientious principles of religion and morality—such men we want."

To this demand there is a very suitable reply, first vindicating the missionaries of the society from the charges insinuated, and showing that the men of training are the men to lay permanent foundations, rather than the men of peculiar physical temperament. Then as to "politics," and "slavery," and "eastern prejudices," the ground is taken calmly and firmly that it is the proper work of the Gospel to rectify the errors and remove the evils of society, and elevate the whole community where it prevails to the best social condition that our fallen nature admits. The Society properly leaves it to the men they send forth, under their commission as ministers of Christ, to decide for themselves how and when they will bring the Gospel to bear on slavery or any other evil:

"You have God's truth, the cure of all human ill; go and apply it."

"But we understand our correspondent and some others in the slave States to insist that to this subject the Gospel shall *not* be applied; that the missionary shall *not speak*, except he speak in one way; that if he can *defend* slavery by the instructions of Paul, it is well enough; but if he is opposed to it, and thinks Paul is so likewise, he is under the influence of eastern prejudice, and had better stay away! And the Society is virtually told not to send missionaries with liberty of conscience and of speech, to do what they shall think is right, when, with Bible in hand, they shall meet slavery face to face; but, to send only such as will wear a padlock on their lips and give the key into the hands of keepers. This cannot be done. On the contrary, let it be understood, that the great object sought in sending missionaries to the destitute is, as far as possible, to redeem them from all sin, and from all the forms in which it is mixed up with society; that if any minister can allow himself to have any other rule as to what he shall preach than his conscientious views of the mind of the Spirit, he lacks the very first qualification of a missionary; and that if utter silence respecting slavery is to be maintained, one of the greatest inducements to send or sustain missionaries in slave States, is taken away."

That is the right ground to take, and the Christian community will respond to it and sustain a ministry that firmly maintains its own independence and the freedom of God's Word. If slavery cannot stand that light—as it plainly cannot—it has leave to retire before the rising day. The Sun of Righteousness will not stop its rising to spare the creatures that darkness has generated.

FOREIGN.

The new British steamer, *The Africa*, arrived at this port on Friday, after a stormy passage of 13 days, and was followed by the American steamer *The Atlantic*, on Tuesday, after a passage of equal length, bringing news to the 30th of October.

The Pope has put a very big flea in John Bull's ear, by coolly issuing a papal bull expressing his design to reconvert the English nation, and to this end dividing the kingdom into twelve dioceses, with Cardinal Wiseman over them all, as Archbishop of Westminster. This assumption of the Bishop of Rome, which is merely amusing to us in the United States, assumes an importance in England, more grave than even the Union Meeting in Castle Garden, from the peculiar connection held by Church and State in that country. The Cabinet Council has been called together earlier than usual in order to act in the way best calculated to stop further proceedings. At Rome the feeling is equally intense, since the Cardinals have put forward a report that Lord Minto has consented to the terms of the bull, and that the English government has placed Westminster Abbey at the disposal of the new Archbishop, in order that he may perform high mass in that edifice at his inauguration. Dr. Wiseman is charged, by the London journals, with suppressing the prayer for the Queen from the Roman Missal.

PARTITION OF PRUSSIA.—The *Times* of the 23d startled London by an announcement that the English Cabinet had been called together to consult on a proposition of France and Russia for the virtual partition of Prussia, France taking the Rhine provinces, and Russia taking the Silesian, unless Prussia will withdraw all support of Schleswig-Holstein.

SIR JOHN FRANKLIN.—Two out of five carrier-pigeons taken out by Sir John Ross have arrived at their dovecote in the town of Ayr, but neither of them bore any note. The agreement of Sir John was, that he would send them in the event of his finding SIR JOHN Franklin, or being himself frozen in. Of course, their arrival without any specific news only increases the intensity of the solicitude for definite news. It was calculated that their flight was 2000 miles.

CONTINENTAL.—The Archbishop of Cagliari arrived at Rome on the 4th, and Fremioni was expected soon, both having been banished by the Sardinian government for their resistance to the laws, and both being sustained by the Pope.

The affairs of Schleswig Holstein are quiet for the present; but the end is not seen at present. The representations of Messrs. Sturge and Burritt, on behalf of the Peace Convention, produce professions from both governments of a desire for amicable adjustment; but neither is willing to make the first proposal.

BELGIUM.—The Queen of the Belgians, eldest daughter of Louis Philippe, died on the 11th ult., in the 39th year of her age, leaving three children. She was married in 1832; and being a Catholic, while her husband was a Protestant, she exerted a conciliatory influence on the affairs of the kingdom. Her personal character is said to have been exemplary.—

"Educated in the simple tastes and virtuous habits which are rarely found in her elevated position, her subsequent career was marked by the exercise of large and judicious charities, and the manifestations of a sweetness and gentleness of disposition which, from the moment she became Queen Consort, made her the object of devoted idolatry among the Belgian people. Her beneficence to the poor was as wise in its application as it was unlimited in its extent. No deserving object was ever known to have appealed to her charity in vain."

THE GREAT EXHIBITION.—Our English papers contain descriptions of the huge palace of glass which is being erected in Hyde Park, to contain the great display of "the industry of all nations." The original conception of the fair is sublime, and the plan of the building is in perfect accordance. The building itself will be a triumphant exhibition of modern art; its two chief materials, iron and glass, being unknown for that purpose to the ancients. The sides and roof are a frame-work of iron, filled in with panels of glass throughout. It is 1,848 feet long, 408 feet broad, and 60 feet high, crossed by a transept 108 feet high, to enclose without injuring a row of fine elms. The joists and flooring, and other inside work, are of wood. All the pieces are alike in form and dimensions, so as to be put together. There are 3,230 columns, 2,244 cast-iron girders, 34 miles of gutters to carry the rain from the roofs through the hollow columns to the drain under ground. The building covers 18 acres, affording with the galleries 21 acres of exhibition room. The galleries are 24 feet wide, and extend nearly a mile, with room for a large increase. The length of tables is eight miles. The glass will weigh upwards of 400 tons. The expense is £150,000, to be reduced £70,000 in case the materials are given up to the contractors after the exhibition.

Now, in regard to the part which this country shall take in the exhibition, it is clearly desirable that our Yankee industry should be fully and fairly represented. We are glad to see that this is appreciated at Washington, as the papers inform us that the President of the United States has promised to send out a national ship to convey all articles intended for the Fair. There should be liberal subscriptions also to defray the other (not light) expenses of exhibiting them.

Then in regard to the attendance of persons, it is anticipated that "excursions" will be planned almost without number. Careful inquiry and calculation will determine the lowest reasonable rate at which ships can furnish passage to London and back, with board and lodging on board, or at lodgings to be provided, for a specified time in London. We see already $100 excursions are talked of, and even $60. From the rate at which passengers are carried in magnificent steamers on the Mississippi, it would seem that fifty to a hundred passengers could be taken at a still lower figure.

It is time to be making the arrangements, for in a little more than six months the show will begin.

THE NICARAGUA ROUTE.—Messrs. White and Vanderbilt, of this city, returned in the Pacific, having accomplished their object, of securing the full cooperation of British capitalists in building the ship canal across the Isthmus, through the Nicaragua route. Under the auspices of the Hudson's Bay Company and two leading houses in London, the opportunity will be afforded at a proper time, of perfect reciprocity. The *Times* ascribes the favorable result of the negotiation to "the straightforward and moderate requirements of the New York Company," who hold the charter from the Nicaraguan government.

ILLNESS OF MINISTERS.—We regret to learn from *The British Banner*, that the excellent Dr. Morison, London, whose kindness so many American ministers have experienced, is seriously ill, and utterly disabled from any public duty; nor were the prospects, at last advices, at all encouraging. Rev. Algernon Wells, the devoted secretary of the Congregational Union, has been for a long time confined to his house and bed with a weakness in the spine; but we are happy to learn that there is now a prospect of his ultimate recovery, as his general health is excellent, his mind is cheerful and active, and he is already able to sit in his chair an hour or two in the day. He has also won the love of many of our brethren by his attentions.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The semi-annual meeting was held on Wednesday, Oct. 16th, at Southampton, the birthplace of Dr. Watts, the poet, sage, and divine, whom Mr. Montgomery has styled "almost the inventor of hymns in our language, as well as the reformer of our psalmody;" and it was understood that in the arrangements for the occasion, special reference was had to this circumstance. Nothing could be more appropriate, at a meeting of the Congregationalists of England at the place where he passed his early years, where his earliest devotional compositions were written, and where some interesting traditions respecting his family have been preserved. The editor of the London *Patriot* avers that, "in reference to general views, doctrinal, social, and political, the Congregational body is probably the most homogeneous, and the most strongly knit by sympathy, of all denominations, though so loosely connected by any principle of ecclesiastical cohesion, or any governmental element." And he adds, that—

"It is worth while to afford one example of an ecclesiastical assembly, usefully and unblameably occupied, not in polemical wrangling, in seditious cabal, or in tyrannical injustice, but in consulting as to the best modes of advancing the purity, spirituality, and efficiency of the Christian Church. We are loth to refrain to invite, as well those who deem union inconsistent with liberty as those who suppose Independency fatal to Catholicity, to come and witness a practical refutation of their opinions in the approaching meetings at Southampton."

IRELAND.—The tide of emigration to the United States continues, notwithstanding the approach of winter. The Dublin correspondent of the London *Morning Chronicle* mentions a company of 70 persons of the better class of farmers, as leaving Limerick at one time. The brig Irvine took 238 passengers from Galway, of the same description; and another vessel, the Helen, was loading in the same manner. In the town of Clomnel, the watchman counted fifty-four vehicles in one night, passing through the place with emigrants bound to Waterford to ship.

GENERAL NEWS.

LECTURES IN BROOKLYN.—We are informed that a course of Lectures will be commenced at the Female Academy, Joralemon-street, Brooklyn, on Tuesday evening next, 19th instant, to be continued every week until the number is complete, say twelve lectures. Among other eminent men, whose services the Committee have procured, are—James, the novelist; Park Benjamin, Rev. Henry Ward Beecher, Rev. J. F. Schroeder, Bayard Taylor, Hon. John Greenwood, Horace Greeley, and others.

CORRECTION.—The receipts of the Society for Promoting Collegiate and Theological Education at the West were $17,623 31, instead of $1,762, as stated in our last by a printer's mistake. They might well be $170,000 next year, if measured by the wants of the field, and the rich opportunities for doing good in this way.

MASSACHUSETTS ELECTION.—In 275 towns and cities, Briggs (W.) has 49,793; Boutwell (D.) 32,259; and Phillips (F. S.) 26,292; scat. 376, maj. against Briggs, 8,834. No choice. Of the 40 senators, the Whigs have 11, and the "Coalition" of Democrats and Free-Soilers," 20. Of the others, no choice. Representatives, 138 Whigs, and 190 Democrats and Free Soilers. In 89 towns, no choice. Further trials will determine the complexion of the Legislature, the choice of Governor by them, and the election of U. S. Senator. Of members of Congress, only 3 are chosen:—Appleton (Whig), and Fowler and Mann, (Free Soil); leaving 7 vacancies. Horace Mann is re-elected in John Quincy Adams's old district, by 500 majority over both Whigs and Democrats. Fowler was nominated also by the Whigs. The Boston *Transcript*, a Whig paper, says—

"It is now conceded that Mr. Boutwell is to be the next Governor of Massachusetts, and Mr. Phillips, of Salem, United States Senator. The Whigs should remember "that being out of office, they are out of danger."

MERCANTILE LIBRARY.—The Treasurer, Theodore Stout, acknowledges the receipt of the first bequest ever made to the library, being $3,000 from the executor of the late Miss Elizabeth Demilt. The Directors say in their report: "The memory of Miss Demilt and her brothers deserves to be held in grateful respect by our members in all future time, and it will become us to unite cordially with other institutions that have enjoyed their bounty, in any movement that may be undertaken for commemorating their virtues."

MAIL ARRANGEMENTS.—An express train is to be run from Philadelphia to Baltimore and thence to Wheeling, to connect with the train from New York; then to Baltimore in four h

Editors' Table.

THE PRELUDE; or, Growth of a Poet's Mind. An Autobiographical Poem. By William Wordsworth. New York: D. Appleton & Co., 200 Broadway. 1850.

A new poem by Wordsworth!—how many choice libraries will be the richer for its addition to their elect and treasured wealth! The lovers of the lofty and philosophic meditations, so meetly spoken through the easy-moving and magnificent verse, which have long made Rydal-mount 'a Mecca of the mind,' will count the volume among the express happinesses of life. It is the more delightful, as an acquisition; for having come to us unexpectedly; after the death of its author seemed to have put the final and heavy Dark of the grave between himself and those whom he has been used to delight and to instruct. A something of especial interest and beauty attaches to it, for the time, as the closing expression of this so pure and noble mind. The

"hurtless light,
Opening the peaceful clouds,"

shines on us here for the last time. We shall know no more of Wordsworth, of the spiritual pureness and force that were in him, of the calm and powerful growth of his mind, of the thoughts that ruled it, and of the beauty that lay upon it—until we meet him within the Unseen. A peculiar solemnity and tenderness are thus upon our thoughts as we read The Prelude. One comes to it as to the study of a majestic portrait, around which, draped and funereal, yet touched with a glory from above, droop the last associations of Earth.

The history and method of the Poem have become well known. It was completed in the summer of 1805; and is the record, in verse, of the origin and progress of the powers of the author, so far as his habitually introspective and philosophic scrutiny could bring them before him. It was addressed, originally, to Coleridge—that sympathetic brother-poet, whose rapid and splendid course, along a path lighted by magnificent displays of genius but contributing little clear influence to human well-being and tending to no sublime result, is relieved so strongly against the still, majestic, orbital movement of the mind of Wordsworth. It was designed, as the author himself says, to stand as the ante-chapel to the great Religious Poem which he had planned, but of which only the second part, The Excursion, was ever completed. It gathers into its pages the remembered incidents and impressions of childhood, and of the years at the University, in London, among the Alps, and in France; and it traces with easy and gradual progress the advancement through all these of the mind of the author. In spirit and structure it is altogether what should have been anticipated by the students of the Excursion. It is not architectural. That was not the order of the genius of Wordsworth. His soul was not a skillful contriver, and an elaborate decorator. It was, rather, as an Eon of the earth. It threw out its verse as the forces of nature throw out their products. And so in that verse, there is a strange and deep resemblance to the system of Nature. Nothing is great to it; nothing is little. It brings forth the commonplace, the least-valued, the grotesque, even, and at times the repulsive;—yet as easily and as unconsciously, the principles which are steadfast as the mountains, and fruitful as the vales; the long progressions of sparkling fancy, that play in the light like the sheen of streams; the vast and billowy expanses of Truth. The stars, too, of Divine Revelation and Promise, are always over his verse; and the breath of a calm but never impassioned piety, circulates freely around it. It is always healthful, therefore; broad-reaching, invigorating, majestic;—though the fastidiousness or the artificiality of criticism will sometimes pronounce it tame, and sentimental young misses will feel that it is not 'pretty.' The manliest mind, the noblest imagination, the most thoroughly awakened religious sensibility, will find itself mastered and elevated by the study of Wordsworth.

CHURCH CHORALS AND CHOIR STUDIES. By R. Storrs Willis. New York: Clark, Austin & Smith, 205 Broadway. 1850.

How it has chanced that this admirable form for musical publication—the octavo size, with fair and glossy paper, clear letter-press, and the scholarly finish of a ruby-edged page—has lain so long among the Possibles, without being actualized by some tasteful Artist and skilful publisher, it passes our wit to fancy. So it has been, however. And the credit justly belongs to Mr. Willis of having introduced a style of musical presentation, before which the old and awkward 'tune-books'—the operation of holding one of which is very much like that of holding two shingles, grasped at the thinner ends, with one set of fingers—must infallibly retreat. The volume before us is exceedingly tasteful, attractive, and convenient, in its entire *physique*. And we must add that more of the richest and purest music, especially suited to the purposes of choir and Congregational singing, has never been embraced in two hundred pages.

The work is the first flowering into visible results of a mind musical by constitution, made musical and harmonious by years of early training and practice, and enriched in recent years by such and so extensive musical education in Germany, as perhaps no other American Composer has ever enjoyed. This development and education of the original sensibility to music and power in its composition, have been carried to that point where perfected Art becomes identical with the ideal of Nature; where art is no more an appendage and an ornament, but an interfused Power, penetrating and ennobling the whole spiritual force. There is nothing artificial, therefore, and pedantic in this music. There is no effort and strain in it; and there are no tricks of display. The tunes are simple, solemn, reverent, grand; perfectly harmonious with the spirit of Worship; the true and noble expression, amid the almost supernal power of musical utterance, of the religious sentiment and the Christian faith. Nothing in the same direction of thought has ever pleased us more than the entire coincidence between the principles exhibited in the carefully written introduction—as the final results of musical study—and the principles which every intelligent reader will recognize as his own. And we are confident that those who would give to the praise of our Congregations that beauty and majesty which belong to it—especially those who would dislodge it from its too frequent isolation in the gallery, and make it what it should be, the grand organic expression of the soul of the Assembly, exalted in Worship—will find in this book an invaluable aid.

It is intended, however, not to supercede other books, but to be used in connection with them, and as auxiliary to them.

THE PLAIN TRUTH; being a correction of several misstatements made by "The Other Side," respecting the Third Presbyterian Church, Newark, N. J.: John Smith, 1 Commerce-street. 1850.

Our Presbyterian friends in Newark and its vicinity do not understand the responsibilities of Publication. We thought so when Mr. Duffield's pamphlet was distributed, and are confident of it now. The spirit of that was heated and extravagant. The spirit of this, though it is cautiously worded, is bitter and severe. It charges a Christian gentleman and clergyman with such multiplied inveracities, that if they were established they would blast the good name of a man of the world. But they are not established. 'Misstatements' are unquestionably shown to have been made by him; but so far as here appears they may all have been the result of innocent mistake, or of a transiently excessive excitement of feeling misleading the judgment. We see no proof of intentional falsification.

We have scarcely earned the right, by any especial zeal for Presbyterianism, to give advice to the members of the Presbyterian Church. But for the honor and welfare of that Church, in both its branches, and for the honor of Christ's kingdom in all its departments, we hope that this controversy may rest where it is. If continued and pressed forward, it will nurture any other feelings in those engaged in it than those of meekness and mutual good-will. It will not commend religion to those who are without. It can tend to no good result. The transfer of the church is now completed. It cannot be dislodged, if that were desirable, from its new connections. There is positively nothing, but the entirely incidental personal issues, to furnish matter for contention.

PRACTICAL SERMONS; to be read in Families and Social Meetings. By Archibald Alexander, D.D., Professor, etc. Philadelphia: Presbyterian Board of Publication. New York: R. Carter & Brothers.

The practical usefulness of a volume of this description, containing nearly forty different discourses on the themes of doctrinal and experimental Christianity, can scarcely be otherwise than large and permanent. Its sermons are intended to be read in those smaller assemblies of Christians where no preacher is present, and where the lay-reader must take his place. They are brief, discriminating, fervent of spirit, and replete with the garnered experience and knowledge of a life now almost 'come full-circle'; a life whose lengthened and fruitful years must ere long close. The style, both of division and of expression, is often that of other days. But the matter is ever fresh and young; for it partakes of the richness and life of the Gospel.

A CONCISE PRACTICAL GRAMMAR OF THE ENGLISH LANGUAGE. With exercises in Analysis and Parsing. By J. T. Champlin, Professor in Waterville College. New York: D. Appleton & Co. 1851.

This little manual seems well adapted to its purpose; but rules will be of little avail for teaching children to speak and write correctly without the constant supervision of parents and teachers. The habit of using bad grammar is generally formed very early in life, even before the child is sent to school, and the ordinary school exercises in grammar will hardly suffice to counteract these early influences of the domestic circle. The best mode of teaching grammar to children is first to teach it to their parents; and we therefore recommend this as a book for the family as well as the school.

The rapid accumulation of books on our Table at this season of the year, when so many presses are in constant and hurrying operation, and books drop from them like autumn-leaves, compels us to give only glances at the following. Some of them, however, are already familiar to our readers, and the character of others will be readily inferred from their extended and descriptive titles. Of the rest, our friends will know as much as we know when they have learned the name and age, the parent and the sponsor of each young bairn.

MEZZOFANTI'S SYSTEM OF LEARNING LANGUAGES, APPLIED TO THE STUDY OF FRENCH. SECOND FRENCH READER. Illustrated with Historical, Geographical, Philosophical and Philological Notices. By J. Roemer, Professor of the French Language and Literature in the New York Free Academy. New York: D. Appleton & Co., 200 Broadway.

A good selection of progressive lessons in French.

CHRISTIANA AND HER CHILDREN; or, the Second Part of Cottage Lectures on Pilgrim's Progress. Designed for cottage and family reading. Philadelphia: American Sunday-School Union; New York: 147 Nassau-st.

Well adapted to its purpose, and illustrated by appropriate and well-executed wood cuts.

THE TWO SUFFERERS CONTRASTED; or, Fear and Anguish, and Joy and Peace; A Record of facts from the chamber of sickness and death. American Sunday-School Union. New York: 147 Nassau-st.

The first narrative is an interesting one. Concerning the other we cannot speak.

CHRIST KNOCKING AT THE DOOR OF SINNERS' HEARTS; or, a solemn entreaty to receive the Savior and his Gospel in this the day of mercy. By Rev. John Flavel. 1689. Revised edition. American Tract Society, 150 Nassau-st., New York.

Duodecimo, beautifully printed, pp. 400.

THE GREATNESS OF THE SOUL; SIGHS FROM HELL; AND THE RESURRECTION OF THE DEAD. By John Bunyan. Philadelphia: American Baptist Publication Society. 1850. New York: L. Colby, Nassau-st.

Three of the practical and awakening treatises of Bunyan, bound in one handsome duodecimo volume, of 418 pages. Their quality is well known to the students of the great Allegorist.

PEEPS AT NATURE, or God's Work and Man's Wants. New York: Lane & Scott. 1850.

A pleasing and an instructive volume, published under the auspices of the Sunday-school Union of the Methodist Episcopal Church.—A neat POCKET MEMORANDUM BOOK, for 1851, has been published by the same.

THE LAST DAYS OF ELISHA; from the German of Krummacher. New York: R. Carter & Brothers.

THE GOSPEL-MYSTERY OF SANCTIFICATION, OPENED, in sundry practical directions; suited especially to the case of those who labor under the guilt and power of indwelling Sin. To which is added A SERMON ON JUSTIFICATION. By Mr. Walter Marshall, late Preacher of the Gospel. New York: Robert Carter & Brothers, 285 Broadway. pp. 320.

ANNA ROSS; a Story for Children. By Grace Kennedy, author of "Jesse Allan," etc. Illustrated. New York: Robert Carter & Brothers, 285 Broadway.

A clearly printed edition, pp. 175, 24mo., of this interesting story. It will attract and instruct children.

USES OF ADVERSITY, and the PROVISIONS OF CONSOLATION. By Rev. Herman Hooker, D.D., author of "The Portion of the Soul," etc. Robert Carter & Brothers, 285 Broadway, pp. 176.

THE SHEPHERD-BOY OF BETHLEHEM; WILLIAM AND HIS DOG; on Profane Swearing, and the Sailor Boys of Eirneo. Philadelphia: Presbyterian Board of Publication. pp. 36.

THE STORY OF WILLIAM TYNDAL, My Own Bible, and the Ungrateful Child. Presbyterian Board of Publication. pp. 36.

DIATHEKOLOGY. The Abrahamic Covenant, the divinely appointed means to secure the Perpetuity of the Church, and the Conversion of the World. By James H. Thomas. New York: M. W. Dodd. pp. 125.

The object of the writer of this little treatise is to awaken the minds of God's people to a clearer apprehension and a larger estimate of the sureness and fullness of God's Covenant with them, in behalf of their children. If we rightly understand it, it maintains the doctrine that such children are born in the church, and so are members of it from the first; though they need constant instruction and guidance, with the influences of God's Spirit, to prepare them for Heaven.

THE TURTLE-DOVE, and other Stories. By Mary Howitt. New York: C. S. Francis & Co., 252 Broadway. pp. 160.

A very pleasant and attractive member of that pleasant family-circle—"The Little Library, for young persons of various ages."

NOTES ON THE PSALMS, intended to elucidate their true Spirit, and to render them a more important aid to devotion. With questions appended for three months' study of Sunday-schools and Bible classes. By Joel Parker, D.D. New York: M. W. Dodd.

SCRIPTURE QUESTIONS. Vol. 16. On Scripture Biography. By Rev. N. Gale, (Ware, Mass.) Written for the Massachusetts Sabbath-School Society, and approved by the Committee of Publication. New York: M. W. Dodd.

Well-devised and well-arranged questions, illustrating through the aid of the Scriptural biographies many precepts and truths of Religion. It is timely, and will be useful. Sabbath-school teachers may well introduce it into their younger classes.

THE JEWISH NATION; containing an account of their manners and customs, rites and worship, laws and polity. With numerous illustrative engravings. Revised by D. P. Kidder. New York: Lane & Scott, 200 Mulberry-st. pp. 414.

A quite full and accurate compilation, benefitted though scarcely embellished by its 'illustrations,' and furnished with a valuable Index at the close.

ANECDOTES AND ILLUSTRATIONS OF THE CHRISTIAN MINISTRY. Compiled by Rev. Daniel Smith. With an Introduction by Rev. D. W. Clark, A.M. New York: Lane & Scott, 200 Mulberry-st. pp. 448, 24mo.

Apparently a skilful and valuable collection of authentic anecdotes; that will be useful to any who shall read and ponder it. We have found much pleasure and profit in our brief glances at it.

CHRISTIAN EFFORT; or, Facts and Incidents designed to enforce and illustrate the duty of individual labor for the Salvation of Souls. By Sarah Baker. New York: Lane & Scott. pp. 270.

The following volumes designed for use in schools, in the departments to which they severally refer, have long awaited attention and 'notice.' We can give them no other than is involved in the record of their titles.

ELEMENTS OF THE ART OF RHETORIC. Adapted for use in Colleges and Academies, and also for private study. By Henry W. Day. Hudson: W. Skinner & Co. 1850. pp. 304.

FIRST GREEK BOOK; on the plan of the First Latin Book. By Thomas Kerchever Arnold, M.A., Rector of Lyndon, and late Fellow of Trinity College, Cambridge. Carefully revised and improved by Rev. J. A. Spencer, M.A., Professor of Latin and Oriental Languages in Burlington College, N. J. New York: D. Appleton & Co., 200 Broadway.

THE AMERICAN SPEAKER; being a Collection of pieces in Prose, Poetry, and Dialogue; designed for exercises in declamation, or for occasional reading in Schools. By Charles Northend, A.M., Principal of the Epes School, Salem, Mass. Improved edition. New York: A. S. Barnes & Co., 51 John-st. pp. 270.

SCHOOL DIALOGUES; being a Collection of Exercises, particularly designed for the use of Schools. By Charles Northend, A.M. New York: A. S. Barnes & Co., 51 John-street. pp. 250.

GRAMMAR OF ARITHMETIC; or an Analysis of the Language of Figures and Science of Numbers. By Charles Davies, LL.D. New York: A. S. Barnes & Co., 51 John-street. pp. 144.

Those whose office it is, as teachers or committees, will please take notice of the above.

PRACTICAL.

Death in High Station.

The glories of our mortal state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late,
They stoop to fate,
And must give up their conquering breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now,
See where the victor-victim bleeds!
All heads must come
To the cold tomb,
ONLY THE ACTIONS OF THE JUST
SMELL SWEET AND BLOSSOM IN THE DUST.

[Extracts from the "*Kirchenfreund*" of Dr. Schlof, translated for *The Independent* by W. H.]

VOICES OF THE PASSION.

What crime didst Thou commit, dearest Son of God, that Thou, also, wast judged? What was the reason of Thy death? what the ground of thy condemnation? I, I am the scourge of Thy smart; I brought Thee to the cross, with all its bitter sorrows! Oh, how wonderful a legal sentence, and how mysterious a counsel! The godless sins, and the righteous is punished; what the bad deserves, the good suffers; what man commits, God takes upon Himself. How deeply, O Son of God, did thy humility humble Thee! How glorious a grace, how high the goodness, how cordial a love, how great a sympathy hast Thou shown! I do evil, Thou bearest the punishment; I am proud, Thou humiliatest Thyself; I am intemperate, Thou sufferest hunger; I seek after pleasure, Thou lettest Thyself be pierced with nails; I tasted the sweetness of the apple, Thou the bitterness of the gall; with me Eve laughs and is merry, with Thee Mary weeps and suffers. ANSELM.

Up, my soul! up, all ye who have been redeemed by the dear blood of Christ! Let us with ardent devotion step under the beautiful tree of the Cross, which bears such lovely fruits of life. Let us call upon Heaven and all that is therein, to praise and to thank God. Let us exclaim,—"Praise the Lord with me, for He hath done wonders among us; laud and glorify the Lord with me, for His mercy is great over us!" O angel spirits, come with me to the hill Golgotha; see your king upon his throne. O all ye who would be members of Christ, I beseech you still, with weeping eyes gaze upon your Redeemer, as He hangs upon the high pole of the Cross. Behold the greatness of his pain, recognize the detestableness of your sins, and cry with a saddened voice.—"O Jesus, our Love and single Desire, what goodness moved Thee to bear our transgression, and redeem us from death—yea, from eternal death?"

TAULER.

The Bereaved Mother.

We take the following extract from a letter sent us by a lady who resides in a southern city:

"I have recently been bereaved of a lovely child, a little girl, not quite five years old. Her intellectual powers were far above her years; she seemed like a continual sunbeam about my path, to cheer me on; but she is gone, and I am left to bear a burden which I find almost insupportable. I have not yet been able to say, 'Thy will be done,' and find it so difficult to recognize, in this dispensation, the hand of a wise and gracious Providence, that I am induced to beg the favor of your views in reference to such a bereavement."

The following, from a correspondent, may suggest to this afflicted mother thoughts for reflection:

"THE CHILD AND THE BIRD.

"A beautiful child, one morning, offered some rich dainty to a sky-lark in a *golden* cage; but the bird refused to eat, and flapped his wings against his prison bars, eager to soar through accustomed fields of light, and sing at 'heaven's gate.'

"Then the child knew that his favorite cared for other food, and longed to fly from his narrow home; so he opened the door of his pretty cage, and soon the lark was soaring on swift wings, singing a song of richest melody, and was hidden by a snowy cloud from the little gazer.

"After a few brief days the spirit of the child, like the bird, escaped from its earthly prison; the door being opened by the Angel of Death.

"The Lord saw that that mortal tenement, beautiful though it was, formed no fit mansion to contain a spirit ready to join the cherub choir of infant worshipers in heaven. A way of escape was afforded, and the ransomed child responded to the call of a Savior, 'Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven.' M. B. C."

Perhaps the following, which we take from a contemporary, may minister comfort:

"In a village grave-yard, on a chaste and beautiful tombstone, I read an inscription that has dwelt in my mind since reading it, as peculiarly striking and appropriate. The record of virtues bright and lovely was first made, and then followed these words:

"'THAT WHICH THOU SOWEST IS NOT QUICKENED EXCEPT IT DIE.'

"It was a precious, precious thought, and I bent my head upon the marble and studied the blessed truth. It was pure revelation; reason would have never reached it, yet I believed it with all my heart, and saw that immortality is only through the tomb.

"*Except it die!* I have sown some seed in the ground. The lamb of my affections has been laid in the tomb. He was sown in corruption, but he will be raised again. His dust will be quickened, and, like the grain that has been sown, he will start into life and beauty, and bloom in the paradise of God forever. In this thought there is comfort most comforting; nay, it excites me, and stirs me, and half persuades me that it was better far to bury the seed than keep it. It will yield a harvest of joy hereafter.

"This tombstone has spoken to my soul. It has given me hope and strength in the midst of weakness and grief. Reader, bereaved reader, that which thou sowest is not quickened *except it die*."—*Epis. Recorder.*

MISCELLANEOUS.

The following gem was sent to us by a friend, who clipped it from a source now forgotten. We have no knowledge of the author.

Epitaph of Aileen Arture.

Here, in a little cave,
The prettiest nook of this most grassy vale,
All amid lilies pale,
That turn
Their heads into my little vault, and mourn,
Stranger, I've made my grave.

I am not all forgot;—
A small hoarse stream murmurs close by my pillow,
And o'er me a green willow
Doth weep,
Still questioning the air, "Why doth she sleep,—
The girl, in this cold spot?"

Even the very winds
Come to my cave and sigh: they often bring
Rose-leaves upon their wing,
To strew
Over my grave, and leaves of violets blue:
In sooth, leaves of all kinds.

Fresh is my mossy bed;
The frequent pity of the rock falls here,—
A clear, cold, silent tear;
I've heard,
Sometimes, a wild and melancholy bird,
Warble at my grave-head.

Read this small tablet o'er,
That holds mine epitaph upon its cheek of pearl:—
"Here lies a simple girl,
Who died,
Like a pale flow'r nipt in its sweet spring-tide,
Ere it had bloomed." No more.

The Pleasures of Hope.

Mr. Buckingham of Boston, in one of his editorial reminiscences, has the following notes on Campbell's great work:

The original manuscript of "The Pleasures of Hope" is now in the possession of a gentleman of Edinburgh, and altogether amounts to hardly one half of its present length. The introduction was much altered, and some portions were expunged. The following are among the lines which were canceled by the later effort of his muse:

"So when Cimmerian darkness wakes the dead,
And hideous Nightmare haunts the curtained bed,
And scowls her wild eye on the maddening brain,
What speechless horrors thrill the slumbering swain!
When shapeless fiends inhale his tortured breath,
Immure him living in the vaults of death;
Or lead him lonely through the charneled aisles,
The roaring floods, the dark and stormy vales.
When, racked by winds, he wanders on the deep,
Climbs the tall spire, or scales the beetling steep;
His life-blood freezing to the central urn,
No voice can call for aid, no limb can turn,
Till eastern shoots the harbinger of day,
And Night and all her spectres fade away.
If then some wandering Huntsman of the morn,
Wind from the hill his murmuring bugle horn,
The shrill sweet music wakes the slumberer's ear,
And melts his blood, and bursts the bands of fear.
The vision fades—the shepherd lifts his eye,
And views the lark that carols to the sky."

The episodes in "The Pleasures of Hope" cost the poet much labor; and, while finishing them, he remarked that, "on labor, not on inspiration, he must depend."

One of the lines—long familiar as household words—is—

"Like angel visits, *few* and far between."

In Blair's poem, "The Grave," the same sentiment is thus expressed:—

"—— Visits,
Like those of angels,—*short*, and far between."

But the thought, first noticed in Blair, is not an improvement upon the original conception in Norris:—

"How passing are the joys we dote upon—
Like apparitions seen and gone!
But those which soonest take their flight,
Are the most exquisite and strong—
Like angel's visits, short and bright—
Mortality's too weak to bear them long."

Again, in the Elegy on his Niece, he says,—

"Angels, as 'tis but seldom they appear,
So neither do they make long stay;
They do but visit, and away!"

Here is Hood's song of THE SEASON, which finds its way into the papers as regularly as Nature has her attack of the jaundice. It will live as long as the exquisite lines of Bryant upon the same subject:

Summer's gone and over!
Frosts are falling down,
And with russet tinges,
Autumn's doing brown.

Boughs are daily rifled
By the gusty thieves,
And the Book of Nature
Getteth short of leaves.

Round the tops of houses,
Swallows as they flit,
Give, like yearly tenants,
Notices to quit.

Skies of fickle temper,
Weep by turns, and laugh—
Night and Day together,
Taking half and half.

So September endeth—
Cold and most perverse—
But the months that follow
Sure must pinch us worse!

October.

BY WILLIAM CULLEN BRYANT.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south, oh! still delay
In the gay woods and in the golden air,
Like to a good old age relieved from care,
Journeying in long serenity away,
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And murmur of kind voices, ever nigh:
And, when my last sand twinkled in the glass,
Pass silently from men as thou dost pass.

Schools, Families, and Teachers.

CHECKS ON THE U. S. SCHOOL AGENCY, 293 Broadway, procure negotiations with the best institutions, Families and Teachers, from all States, and are selling to subscribers at the rate of one per cent. on one year's compensation. Employers who take checks for themselves and their teachers shall be entitled to a third check, equal to the first. No charge for procuring pupils. District Schools supplied for $2 per annum, in advance, for each department. Teachers' registering fee $1, in advance. Apply early, full, and post paid. References exchanged. Office hours, 9 to 12 A.M. and 1 to 4 o'clock. Special days for Teachers and Employers, Thursdays to Saturdays, inclusive. City patrons visited if desired. Established 1847. Correspondence throughout the Union.
101-5t E. H. WILCOX, Proprietor.

THE WELL-SPRING.

AS the seventh volume of this popular little Sabbath-school paper closes with Dec. 27th, it is desirable for all who wish to be subscribers to volume eight, commencing January 3d, 1851, in order to have their volume complete should send in their orders by the 20th of Dec. The paper is published weekly by the Mass. S. S. Society, No. 13 Cornhill, Boston. Terms at the Depository in Boston: Single copy 35 cents; three copies to one address $1; ten to one address $3; twenty or upward to one address, 2½ cents a copy. From these terms there will be no variations—payable in all cases in advance. Orders for the above, and all communications relating to the business of the Society, orders for books, and all moneys for Books, Donations, Life-Membership, &c., &c., should be addressed to

C. C. DEAN, Treasurer
Mass. S. S. Society, 13 Cornhill, Boston.

N. B.—In order to furnish the Well-Spring at the low price we do, two weeks' papers are printed on one sheet, and are ready to deliver together—so that subscribers who pay for the conveyance of their papers by express or otherwise, may find it for their interest to have them once in two weeks, instead of once a week. Many of our subscribers receive four weeks' papers at once, with the Herald and Day-Spring, or Am. Messenger, to save expense. Others can be supplied in the same way if they wish. 101-2t

Water-Cure Institutes—City and Country.

DR. TRALL receives Patients at the commodious City establishment, 15 Laight-street, and at Oyster Bay, L. I. Communication daily between these places by steamboat and railroad. General practice attended to. Consultations $5. 101-4t

TO YOUNG MEN.

PLEASANT AND PROFITABLE EMPLOYMENT may be obtained by any number of active and intelligent young men, by applying to the undersigned. A small cash capital will be necessary to commence with. Every person engaging in this business will be secured from the possibility of loss, while the prospects for a liberal profit are unsurpassed. For particulars address, post-paid,

FOWLERS & WELLS,
99-4t 131 Nassau-street, New York.

The Pavilion Family School,

HARTFORD, CONN.,
Rev. I. BIRD, Principal,

WILL reopen on Thursday, October 31st. All the common and higher branches of education are taught in this School, including the French, Italian, Spanish, and German languages. Pupils preferred between eight and fourteen years of age.

REFERENCES.—Hon. T. Frelinghuysen, Rev. Dr. Cox, Rev. W. A. Hallock, S. E. Morse, Esq., Prof. S. F. B. Morse, Profs. Fitch and Silliman, New Haven, Hon. Thos. S. Williams, Hartford.
Hartford, Oct. 5, 1850. 97-6t*

TWENTY-FOUR THOUSAND COPIES!

THE DULCIMER;

Or, the New York Collection of Sacred Music.

BY PROF. I. B. WOODBURY,
Organist and Director of Music at the Rutgers-street Church, New York.

THIS work is acknowledged to be the most complete collection both as to variety and number of tunes ever yet published. It is printed on new and beautiful type, represents TWO HUNDRED of the first composers in the world, contains nearly 1000 compositions, 75 different meters, set pieces for all occasions of public interest, such as

Installation, Dedication, Ordination, Burial of the Dead, Thanksgiving, Opening and Close of Service, Christmas, &c.

It contains a complete theory for learning the *Organ, Piano, Seraphine* and *Melodeon*, by figures, instructions in chanting and varying the meters, and a large number of sacred ballads and duets for these instruments.

In the Elements are to be found many beautiful melodies and rounds, set to words, and designed to interest singing schools and classes. There is a chorister's index of first lines of all the odd-meter hymns of every Hymn Book now in use, with one or more tunes affixed to each. This is *found in no other collection.* IT IS INVALUABLE TO THE CHORISTER.

The work contains also a complete Oratorio, arranged for small Societies, the Music of which is chiefly from *Handel, Haydn, Hummel, Beethoven, Romberg, Felicien David.* This feature in the work is new, and adds materially to its value.

In a word, to use the language of an intelligent correspondent, "It is a library of itself, and if choirs will purchase the Dulcimer it will be a long time ere they will want a new book, for it is almost an inexhaustible mine of the best quality of music." The demand for this book in the best testimonial of the public favor. During the brief period of its existence it has passed through six editions, numbering

TWENTY-FOUR THOUSAND COPIES,

and the seventh of 14,000 is now in press.

HUNTINGTON & SAVAGE,
100-3t 216 Pearl-street.

THE ALPINE GLEE SINGER.

By William B. Bradbury.

CONTAINING upward of 200 pages of the most beautiful Glee Music ever published in this country.

A Cheap Edition.

To meet the wants of Choirs and Musical Societies, and at the solicitation of numerous teachers, we have issued an edition of the "ALPINE GLEE SINGER" in plain binding, at a reduced price.

The leading features of this new and popular book are, a great variety of new and beautiful Swiss Melodies harmonized.

ALPINE AND TYROLESE MELODIES,

The choicest variety ever presented to American singers.

POPULAR GERMAN PEOPLE'S OR STUDENTS' SONG,

in parts, from the pens of eminent modern German composers.

POPULAR SONGS HARMONIZED.

A variety of the most popular English, Scotch, and American Songs harmonized.

ORIGINAL PIECES

of the author's choicest secular compositions.

HIGHLY FINISHED PIECES.

A select number of highly-finished four-voice compositions by Mendelssohn, Hauptmann, Creutzer, and others.

OPERATIC MELODIES.

A choice variety of light, favorite operatic melodies harmonized.

FLORA'S FESTIVAL.

A Cantata, rearranged and harmonized for adult choirs and classes, complete in itself as a musical recreation, and equally beautiful as disconnected as four-voice songs, duets, solos, &c.

VOCAL EXERCISES, &c.

In addition to the above will be found a full set of Vocal Exercises for choirs and singing classes, chiefly from Panseron, together with Lablache's celebrated instructions for the cultivation and management of the voice, the whole constituting a work for all classes of singers, we believe, "not a little in advance of anything of the kind that has appeared in this country."

The book is for sale in Detroit by A. McFarnu; Cleveland, S. Brannard; Chicago, S. C. Griggs & Co.; Cincinnati, Wm. H. Moore & Co.; and by Booksellers generally.

M. H. NEWMAN & CO., Publishers,
93-tf 199 Broadway, New York.

WILLIS'S NEW VOLUME

Of Church Chorals and Choir Studies.

THIS choicest yet cheapest volume of Church Music, by Richard Storrs Willis, is now ready. It contains three-fourths of entirely new materials, comprising:

CHURCH CHORALS, harmonized in a style pure, easy, flowing, and chaste, peculiarly grateful in choir performance, and reconciling the musical arrangements of no other book.

CHOIR STUDIES, or choice tunes progressively arranged (by a separate index), from the simplest and easiest to the most elaborate. This novel and peculiar feature commends itself to all choirs, singing classes, and lovers of sacred song, who aim at progressive advancement in vocalization, or at combining musical pleasure with musical progress.

PRELUDE, or a condensed introductory treatise on the history, character, and differing styles of church music; comprising information which should be in the possession of every intelligent mind, musical or unmusical, upon a subject, for the first time, it is believed, similarly treated.

Price $4.50 per dozen, single copies 50 cents.
Published by CLARK, AUSTIN & SMITH,
101-tf 205 Broadway, New York.

BRADBURY'S

SABBATH-SCHOOL MELODIES.

THE beautiful and appropriate music in "BRADBURY'S SABBATH-SCHOOL MELODIES," and the very low price at which it is sold is giving the book a very general introduction into Sabbath-schools in all parts of the country. Superintendents and leaders of singing who have not yet examined it, are furnished with a copy free of charge for examination.

The book contains 144 pages, and is sold at 12½ cents by the quantity. Orders answered from the Depository of the Am. S. S. Union in New York, or by the publishers,

MARK H. NEWMAN & CO.,
199 Broadway.
New York, Sept. 10th, 1850. 93-tf

LEAVITT'S CHRISTIAN LYRE.

MARK H. NEWMAN & CO. are the publishers of the "CHRISTIAN LYRE, a Collection of Hymns and Tunes for Social Worship, Prayer Meetings, and Revivals of Religion. By Joshua Leavitt." 2 vols. in one, 18mo., pp. 576. Price $9 per dozen. When this work was first published, twenty years ago, it was widely welcomed by warm-hearted Christians of all denominations, as a most seasonable and useful labor. Wherever the churches prepared themselves for holding protracted meetings, it became almost a matter of course that some copies of the CHRISTIAN LYRE were to be procured, to furnish the most appropriate hymns and tunes. Many instances were known of persons savingly converted under its music. It led to the delightful practice of singing at the daily worship of hundreds of families. Some original hymns by Rev. Drs. Waterbury and J. W. Alexander, Rev. W. Mitchell, Mrs. Sigourney, and others, were received with much interest. The music was much of it selected, and all of it harmonized under the supervision of Deodatus Dutton, Jr., of Monson, a son of song, who early deceased in this city, just as he was prepared to enter the work of the ministry, was deeply lamented by the friends alike of music and of religion. As the work is stereotyped, the original form is kept without alteration.

MARK H. NEWMAN & CO., Publishers,
101-tf 199 Broadway, New York.

Account Books,

PAPER AND STATIONERY.

FRANCIS & LOUTREL,
Importers and Manufacturers,
77 Maiden-Lane,

IMPORTERS and Manufacturers, offer all articles in their line at the lowest price, by the quantity or at retail. BLANK BOOKS all sizes and styles; Books made to pattern; WRITING PAPERS, various qualities, also Note, Tissue, Drawing, Colored, Tinted, Facing, Colored, &c.

ENVELOPS, GOLD PENS,
Portfolios, Writing Desks, Scrap Books, Gold Pen and Pencil Cases, Card Cases, Pearl Tablets, Inkrays, Glass Paper Weights, &c.

COPY YOUR LETTER

by the use of Francis's Manifold Writer. Letters and copies are written at the same time. Copying and Notariel Presses cheap. *Diaries for 1851*, from the small Pocket to full size. Cap, one extra finish.
100-13t 77 Maiden-Lane.

Rich and Elegant Carpets.

SMITH & KNAPP,
BROADWAY (opposite City Hall),

WOULD invite attention to their stock of new and choice Carpetings, composing the largest and best selected assortment in the city, embracing every variety of style and quality, and containing many new patterns never before exhibited, and only to be found at their warehouse.

Rich Velvet and Tapestry Carpets, of the most elegant patterns and colors, from the celebrated manufactory of Crosby & Sons.

Super English Brussels Carpets,
" " Three-Ply,
" " Ingrain Carpets, with all other articles connected with the trade.

Also a large stock of well-seasoned English and American Oil Cloths, from the best manufacturers.

These goods being of their own importation, they are enabled to sell them on terms that offer peculiar inducements to customers.

Your patronage is respectfully solicited.
SMITH & KNAPP,
101-2t 254 Broadway.

Lectures on Astronomy.

PROFESSOR MITCHEL, of Cincinnati, by invitation from the Brooklyn Astronomical Society, will deliver a Course of Eight Lectures on Astronomy at the Brooklyn Female Academy, in Joralemon-st., on Monday and Thursday evenings, commencing Monday, 11th inst., at 7½ o'clock P.M.

Family Tickets for three persons $5, Lady and Gentleman $3, Single Ticket $2, for the Course; Single admission, 50 cents. To be had at Wilder's Bookstore, in Fulton-st., and Blagrove's Druggist-store, in Atlantic-street, and at the Academy, or of the Committee.

J. RIPLEY,
A. GRAY, } Committee
C. J. STEDMAN, on
101-3t Lectures.

SCHOOL BOOKS

PUBLISHED BY CADY & BURGESS,
BOOKSELLERS AND STATIONERS, 60 JOHN-ST., NEW YORK.

SMITH'S FIRST BOOK IN GEOGRAPHY is a simple, concise, comprehensive, and useful treatise for children. It begins with the very first elements, and proceeds step by step at a pace adapted to that of a child. He is made to understand what he learns. It is illustrated with 126 Engravings and 20 elegant Maps.

SMITH'S QUARTO, OR SECOND BOOK OF GEOGRAPHY.—The arrangement and plan of this work is very generally approved by teachers—the maps standing upright in the book and facing the text, printed from steel and copper plates with great clearness and distinctness, made more so by bright and distinct coloring, the letter-press being the finest of school book-work, and the whole in style and beauty superior to other Quarto Geographies.

SMITH'S GEOGRAPHY AND ATLAS.—This work, so favorably known to the public, forms the third book of the series, and is designed for those who desire a more extended course than is contained in the foregoing books.

SMITH'S INTRODUCTORY ARITHMETIC, consisting of Questions and Tables to employ the mind and fingers only, to go before the slate and prepare for it.

SMITH'S PRACTICAL MENTAL ARITHMETIC.—Containing Mental Arithmetic with the use of the slate. This work has been long before the public, and is well known to most teachers.

KEY to the above for teachers.

SMITH'S NEW ARITHMETIC.—12mo., in which the whole of Arithmetic is embraced in one book, divided into Three Parts. It is adapted to all classes of learners. There are many things new in this